

The INSTRUCTOR



FORMERLY THE JUVENILE INSTRUCTOR
ORGAN OF THE SUNDAY SCHOOLS
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

READ—

"Mass Production as Applied to Education"

By Stephen L. Richards
First Assistant General Superintendent
Deseret Sunday School Union

"The Supervision of Religious Education"

By John T. Wahlquist, Ph. D.

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29 Richards Street

Salt Lake City, Utah

The INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Mass Production as Applied to Education

*By Elder Stephen L. Richards, First Assistant General Superintendent,
Deseret Sunday School Union*

We have heard much lately of the dominance of the machine in the industrial world, especially as it relates to employment. The period in which we live is characterized as the machine age and many if not most of the ills of society are ascribed to mal-adjustment following a too rapid introduction into the economic world of the labor-saving, job-killing inventive devices that have

been stimulated by an ever-increasing demand for mass production. In consequence of this thinking there are some who would limit the development, if not abolish much of the labor-saving machinery of the world and resort to old methods calculated to employ more men and thus relieve the terror of unemployment. There are those also who believe that there is and has been too much production of the goods of the world and that



Elder Stephen L. Richards

remedies lie in the line of enforced curtailment.

The purposes which underlie mass production in the economic world have wider application than that which pertains merely to the colossal output of textiles, radios, boots and shoes, hair pins and chewing gum by the factories of the nation. In a broader sense the idea of the effective productive machine has come to domination in substantially every aspect of our living. Efficiency is the key-word in our modern philosophy. Efficiency, roughly interpreted, means to do more in less time and with less effort. Organizations are constructed and maintained with the ever-present ideals of efficiency always in view. Making a living has come to be al-

most universally considered to be the most important part of living. The standards and practices which are accepted in the economic world have come to permeate in large measure our educational and social fields and even our religious establishments.

In the main I think these tendencies are very welcome. Efficiency is a good slogan for the world. Nor do I believe that we shall ever have an overproduction of good things for the world, at least not within the lives of most of us. The trouble is not that we have too many radios, automobiles, washing machines, electric lights, bath tubs, theatres and churches, and too much education, leisure and liberty, but that there is an underconsumption by the people of the world of all these good things. What is needed is more ability to acquire and capacity to enjoy all that mass production can ever produce.

May we suggest more immediate application of the items of thought we have mentioned to the field of education.

The professional teacher of today is educated for efficiency. The modern educational system is an exemplification of mass production, and out of which, on carefully planned schedules and a budgeted expense, a finished product is supposed to come. I say "supposed" because experience has demonstrated that even though the machine is well set up and maintained, the finished product is somewhat more variable than that of the manufacturer's die and mold. Now, I do not mean to depreciate this enormous educational machine that consumes in its maintenance such a large part of all our public revenue. I am grateful for its existence. It has popularized education as nothing else could have done. I hope only for its extension in the neglected districts in our own nation as in other nations of the world. It is the true hope of

democracy, which is the highest form of government the world has known, but it has and probably will always have its limitations. I shall mention two of these limitations. First, since Church and State are separated the public school is deprived of the beneficent influence of religion; and second, since the principles underlying mass production will continue to control in state-maintained education, individual attention to and treatment of the student must always remain a difficult if not insurmountable problem. I understand that the recognition of individual differences in students is a modern and approved trend in educational psychology, but the difficulties inherent in dealing with the individual differences of students may be increased rather than diminished as the public clamors for economy and attempts to reduce the per capita cost. I hope this will not be so, but I fear it.

With these limitations granted, if only in part, the public school becomes something more, but perhaps not much more, than a public dispenser of valuable information and knowledge and training in the art of acquiring knowledge. Of course, the opportunity it affords for social contacts of all classes is invaluable in our democracy and it contributes immeasurably to all that is desirable and good. Its chief deficiency, and it is one that is inherent in the system itself, is that it cannot give adequate character education to its students. It lacks the facilities which have been mentioned and it is at this point that it may be complemented by religious education.

When I say that it is inadequate in the field of character education I do not mean to imply that students do not absorb many fine ideals and virtues from good-thinking, right-acting teachers. The personalities of such men and women undoubtedly leave lasting impressions for the good of the child. Nor do I infer that high

idealism is not taught in the schools, but it is my conviction that these are not enough. The history

Religious of the race demonstrates,
Life and I believe, that the highest
Philosophy in character is the product
Needed of religious life and philosophy. Some may

question this assertion but I submit what seems to be irrefutable, namely, that the civilized world of today is what it is as the product of a process dominated by theology and religion for centuries of time. Whatever it may have been without that dominance is a matter of pure conjecture. If we call the present status good as compared with the conditions of other people in the earth, can we afford to dispense with the dominant factor in the process which has brought us where we are? Some say that it is our emotions more than our reason and information that determine our character and our conduct. I am not psychologist enough to argue this point. I suspect, however, that it is a combination of all of these in their reaction upon each other that makes us good or bad. I am certain, however, that theology and religion do much to determine a person's philosophy of life, and one's philosophy is the father of his actions. It is not necessary to argue that good character and character education are essential. They mean more to the happiness and well-being of the peoples of the world than anything else, so I do not hesitate to give the highest place among all the activities of society to that function which develops the virtues of character.

Those who carry forward religious education effectively are among the great benefactors of the race. Every thinking man will acknowledge a debt of gratitude to them in whatever line of legitimate endeavor he may be engaged. The business man will recognize that they lay the foundations

Benefactors
of the
Race

of character which is the basis and the only basis on which the business of the world can be successfully conducted. The sociologist will know that their contributions are indispensable to the orderliness and well-being of society, and the statesman will not fail to see the sense of obligation, the loyalty and the true patriotism of the citizenship are the direct products of religious philosophy and living. Such a contemplation may serve to enhance the appreciation of the religious teacher for his opportunities and responsibilities. A mere recognition of his importance will serve to increase his interest and improve his methods. As to his methods I should like to make some comment.

Every religious teacher has two major functions. (1) To elucidate

Two Major Functions theology. (2) To encourage religious conduct; that is, conduct which conforms in principle to the theology which is taught.

Teachers in religious education are confronted with some of the same problems which confront the teachers in secular education. As the population has increased classes have been enlarged. Very large Sunday Schools and other religious schools, almost comparable in size to great day schools, are maintained. One teacher may be confronted with the necessity of expounding theology and teaching religious conduct to a large group of thirty, forty or even fifty. This approaches the mass production basis. Efficiency is sought and must be to carry forward such large enterprises. Carefully planned regulations must be set up and adhered to to insure the success of the organization. Such system and regulation are advantageous both to teacher and to pupils provided they do not obscure or thwart the primary object of the education. In religious education as in other teaching it is possible to pass out information on a pretty large scale. The lecture method may be utilized for

the exposition of theology, and large groups, if they will listen, may be taught the tenets and dogmas of a faith. Text books and other explanatory matter will apprise the reader of the theology of a church, but conversion to a church and the practise of religion are different matters and require different treatment. Here mass instruction is not so efficient. Conversion is an individual matter and requires individual attention. More than mental acquiescence is a requisite. Conversion implies a change of heart and attitude. Indeed, one has well said that we never really acquire a vital truth unless it effects a change in our lives. A change cannot be brought about in such a vital matter as the conduct of life unless there be developed a real passion for the truths that affect us. There must be enthusiasm for morality and religion before they possess power over us. Such enthusiasm is more a matter of intense and deep-seated inner conviction than the logical conclusions of our reason. These inner feelings of course may be stirred by group action, but convictions that are most satisfactory and lasting are those which come as individual testimony, the result of individual thinking and other spiritual effort. It is in this effort to attain spiritual truth that the modern youth is in need of so much individual guidance and help. Herein do individual differences play such a large part. Each child and each adult, for that matter, is the product of the heritage he has received, his training and environment. And since these differ so widely it is no wonder that in the acceptance of such a vital thing as religious truth a great variety of attitudes and reactions is displayed.

I lay down therefore as one of the first essentials of effective religious teaching a tolerant, sympathetic understanding of each individual in the class. I recognize that such an un-

Sympathetic Under- standing

derstanding is difficult to secure. It contemplates intimate personal acquaintance and knowledge of the student's environment, obtained through private interviews and other contacts. It costs a lot in point of time and effort but it is worth a lot, perhaps more than any other elements in the teaching process. It is to be hoped that the day may come when groups assigned to teachers may not be too large for such personal attention and observation. I am of the opinion, however, that very much more can be accomplished than is now being done in the class recitation itself to ascertain individual reaction to spiritual truth and incite students to a love for the religious life. There are ample opportunities in a class exercise for individual expression, revealing the attitude and thinking of the student, if the teacher is only prepared and disposed to cultivate such expression. Generally speaking it takes far more knowledge of the subject and acquaintance with human nature to conduct a recitation through the medium of questions than by the lecture method, and fortunate are the pupils in a class whose teacher proceeds on the theory that it is the students rather than the teacher who are to recite. I believe in personal,

spontaneous commitments to a good cause even though they may come in moments of enthusiasm. These individual opportunities may be abundantly given in the recitation itself if the teacher is prepared to guide them.

Of the teacher who makes opportunities for private interviews and close personal contact with the students I cannot speak too highly. Herein lies the **Personal** real source of sympathetic **Influence** understanding and the power of personal influence which, after all, is the most potent of the teacher's endowments. Out of the intimacy of close acquaintance arises the bond of love that will serve to bind the student to the teacher and through the teacher to the principles of truth he has taught. A pupil whose affection is so held by his teacher cannot deceive him, and through the course of time under such affectionate influence he is bound to come to be what his good teacher believes and wants him to be. Then he has religion as well as theology, and the teacher's work is done. In this personal touch in the lives of the students does the true function of religious education lie. The necessity for it is emphasized now more than ever before by the mass movements which are the dominating trends of the age.

COLOR IN CHARACTER

WHAT is your color? Not your racial color, but your character color?

Someone has taken the trouble to discuss the "shades of man" in this fashion:

When he's mad, they say he's Red.

When he is a coward, they call him Yellow.

When he's straight, they say he's White.

When he's loyal, they say he's true Blue.

When he's unintelligent, they call him Green.

When a man has no pep, they say that he's colorless.

—The Challenge.

More Keen Points

By a little extra effort one Sunday School recently reduced tardiness to a very small percentage in a very short time. The superintendent did not accomplish it alone, neither did the Bishop nor the teachers. Only by enlisting the efforts of all was it brought about. Now, what can be done in one school can be done in all by a united effort.

Tardiness Reduced

One method of securing prompt attendance, has been suggested as follows: Let each teacher in his department at a suitable moment impress upon the class the importance of being on time in our opening exercises or to express it more reverently, in our worshipping assembly. Show the teaching value of promptness. Emphasize the spiritual loss occasioned by missing that first prayer of gratitude and the appeal for God's blessing during the morning service. Explain that early attendance is a courtesy to the presiding officer. But don't scold. Make it a pleasant message. Ask the class to show the rest of the school an example by coming early next Sunday; and then to observe the improvement in order and in the worshipful attitude of the school. If this method fails, personal contact with habitual tardy ones will help.

One Way To Do It

Everybody's talking about technocracy, but nobody seems to know what everybody's talking about, except that it's something concerning the machine age. Its chief exponent, Howard Scott, in *Harper's Magazine* enlightens us.

Technocracy

He says:

"Its methods comprise, among many other things, a synthetic integration of the physical sciences that pertain to the determination of all functional sequences of social phenomena."

Now that we know what it is we can rest our souls in peace. Whether Technocracy will save the world or make a mess of it we do not venture a guess, but these things we do know: that the *Telephone* is a splendid help in reaching the homes of the teachers and students and it should be used more frequently; that the *Typewriter*, the *Printing Press* and their auxiliary copying devices are invaluable aids in the distribution of school and class information; that the *Automobile* is a God's-blessing in carrying ourselves and our less fortunate neighbors to Sunday School; that the *Stereopticon* and other projection machines are a mighty power, in this eye-minded era, in teaching the Gospel and holding the interest of boys and girls indifferent to other methods; that the *Radio* miracle, is a marvelous medium through which the Gospel can be flashed to the far ends of the earth; that the *Newspaper* is as effective in advertising Sunday School activities as it is in advertising merchandise, and should be used oftener.

In a word the machine age furnishes incalculable helps to every faithful Sunday School officer or teacher who will put its valuable contributions to practical use.

Superintendent D. O. Wight of Alberta Stake writes of an enthusiastic rally of officers and teachers, held recently at Cardston, Canada. Two hundred attended. Peppy talks by President Edward J. Wood, and members of the Stake Board, lunch, a musical and social hour, ending with attendance at a good show at the theatre, made up a period of great enjoyment. Superintendent Wight concludes his letter as follows: "One officer said, 'If the Stake Board can do all this for us, then I am not going to miss a single session during 1933.' I hope that is the spirit generally, and that the next year will bring Alberta schools to a better standing than ever before. Kindly pass this resolve on to General Board. Our board extends our sincerest wishes for the health and happiness of all the General Board members who so efficiently prepare our excellent lessons for all departments."

Another slight change in the Sunday School order of exercises has been made by the General Board. It is now suggested that the singing practice heretofore scheduled for fifteen minutes be reduced to ten minutes. This change, with the shifting of the Sacrament song to follow the opening prayer, will save from seven to ten minutes time and meet the objection of some that the general exercises are too long. It will also give less excuse for cutting the class period below the prescribed forty-five minutes. To the chorister who might feel that the ten minutes time is insufficient, we remind him that if he comes prepared to practice but one song each Sunday he will have covered fifty-two in a year. Counting the other three songs he could cover the entire song book in less than a year and a half.

Typesetters and compositors often make mistakes which proofreaders in the rush fail to detect and sometimes have no opportunity of correcting. A foolish one occurred in the February *Instructor*. Under the title "Are you Interested?" the question was asked, "Do you want to know why President Grant reveres Sunday School Teachers?" Imagine the shock to the editor when the printed page read "Do you want to know why President Grant reverses Sunday School workers?" We hope President Grant and our readers understand what was intended. Sunday School workers never reverse—their course is ever onward.

Some time ago an outline in the Old Testament department had as a minor heading "Moses Kills the Taskmaster." The compositor made it read "Moses Kills the *Toastmaster*." No doubt the wish was father to the thought. On another occasion during the fishing season the title "Elijah, The Tishbite" was made to read "Elijah, the *Fishbite*."

We all have our troubles!

The Supervision of Religious Education

By John T. Wahlquist, Ph. D., University of Utah

Lesson I. Religious Supervision: An Absolute Necessity.

Selected reference: Chave, *Supervision of Religious Education*, University of Chicago Press, 1931.

The average Sunday School teacher is either a volunteer or a conscript without professional training or much teaching experience. She serves out of the goodness of her heart; she possesses a passion for religion, a compelling sense of duty, or an unbounded love for others. In any event, the first few months of "trial-and-error" teaching are likely to be so unfruitful and unsatisfactory that discouragement follows. Hence the almost complete turn-over in the teaching staff which the superintendency encounters each year. If the administrators want permanency of tenure in the various teaching positions—which makes for continuity of work, permits good pupil-teacher relationships, and brings greatest satisfactions to all concerned—they must provide *supervision*, especially to the beginning teachers.

The public school could not succeed without supervision. In contrast with conditions in the Sabbath School, the day-school has everything in its favor: pupils are compelled to attend regularly; parents are forced to lend their support; the teacher is given absolute and final authority; and, the teacher is dealing with tangible subjects where progress is measured in quantitative terms of regular intervals. The church worker faces an entirely different situation. Continuous attendance, active participation, respect for authority, and the shaping of personalities and characters depend

wholly upon the inherent values of the experiences that the child receives at the hands of the leaderless teacher. Furthermore, the child sits five days a week, five hours a day, in the presence of an expert; the Sunday School teacher must accomplish her task in an hour. During that fateful period the volunteer worker must suffer comparisons with the professional teacher. Although such comparisons are admittedly unjust, they are made, unconsciously or otherwise. The paid teacher must keep abreast of her profession; her command of newer methods and techniques is ever expanding. The volunteer teacher is oftentimes ignorant of the sources of professional growth. For all of these reasons, supervision of religious education is absolutely necessary. In fact, it is more necessary here than it is in the secular schools.

Fortunately, the students of the Church teacher-training course of study have had some insight into the principles of pedagogy and psychology. However, this knowledge is largely theoretical. The public school officials insist that the prospective teachers do "practice teaching" while students in the teacher-training institutions. Persons trained wholly within church circles must practice as beginning teachers. Careful supervision at this stage is indispensable.

The question immediately arises: Will the untrained persons subject themselves to supervision? That depends upon the kind of supervision. They may resent the technical supervision common in day schools. They probably do not think in the abstract terms common in educational circles.

with repeated references to principles in psychology and pedagogy; they are more likely to be benefited by concrete suggestions, analysis of actual situations, demonstrations, etc. Some few will resist all attempts at supervision. Nevertheless, a few good teachers, with worthwhile programs planned and carried out in minute detail, are worth more than many poor teachers puttering with superficial things. At the same time, the supervisor must realize that personality is at a premium in teaching attitudes and ideals. There must be no attempt to standardize processes or outcomes; a teacher must feel free to do creative work. On the other hand, there are always teachers eager to follow a pattern, and patterns must be furnished.

When the outstanding authority can make the statement here quoted without fear of contradiction, it is time that we give serious consideration to religious supervision:

"One may visit a church-school class where the equipment is meager or one may go where everything appears to be up-to-date and abundant and one will find about the same lack of objectives and worthwhile programs. Facts should be faced, for very large sums of money are being spent and a lot of the finest persons in the world are devoting time and talents to the work. There are, however, only a few places where there is a right appreciation of the stagger-

ing difficulties in modern religious education and where there is a definite attempt to get specific results in personality and social growth. Instead of blindly trusting in the Lord to supplement what is being done, there is need to discover the God-laws of life and make use of them. Progress may be slow but progress must be made or religion will lose its attraction. There is no need of a pessimistic attitude or feeling of inevitability when one witnesses the multiplied shortcomings of religious education. Things can be changed and supervision offers one of the most fruitful ways of effecting that change." (Chave, p. 3-4)

Learning Exercises

1. Why have so many faithful church workers "failed" as teachers? Is not this failure more apparent than real? Explain.
2. Who has the more difficult task, the Sunday School or day school teachers? Why?
3. In which situation, Sabbath School or day school, is supervision more necessary? Why?
4. In what regard are the graduates of the Church teacher-training course handicapped? How may this be met?
5. In what regards must church supervision differ from secular supervision?

A Library High Jinks

By W. G. Woolley, Superintendent Los Angeles Stake

Superintendents sometimes say that "it can't be done," that they can't start a library because they have no books, or money, or room to put it in, or that it won't be used if they do provide it. Alibis such as these are only for the indolent, the uninformed, and the unprogressive. Library work in this church is coming; and in our

Stake has arrived! And superintendents who don't get the vision of the scope of this work will find themselves at the rear in the march of progress.

Work! Sure it takes work and attention to detail. It takes devotion to service, the returns of which are easily measured, and therefore give their rewards immediately. This

measurement is in books and magazines loaned out, lessons prepared, references looked up, pictures used in class work, visual aids preserved, etc. Here is the story:

Adams Ward in the Los Angeles Stake started their library four months ago with a few books gathered from about the church building. After some opposition we were successful in getting a large cabinet built, in a room finally set aside for it. Announcements were made in Sunday School asking for donations of books, magazines and library equipment. They came in from many sources until by January 12, 1933, our library had 304 books and 782 church periodicals. Considerable library equipment was also obtained, including a metal filing case.

On January 13, 1933, the Superintendency of the Sunday School put on a "Library High Jinks." This was in the nature of a vaudeville show, the admission to which was a book or magazine or library equipment. Every family in the ward was mailed a list of things needed by the library. There were over 300 in attendance. These folk brought in 213 books, making the total number of books in the library 517. They contributed 536 church magazines, bringing the total up to 1,318. Also there was \$4.40 in cash received and pictures enough to bring the total up to 650 pictures. Many items of equipment were also donated. The total expenditures for equipment and supplies for this library exclusive of the cabinet, has been \$22.70. (A list of equipment and supplies used in this library can be had by writing the Ward or Stake Superintendency.)

So much for the library, now what

of its use? Our Los Angeles city library, it is estimated, does not have more than 10% of its books out at one time. Our little library has had as many as one-third of its books out at one time. One boy has taken out 13 books in 4 months. Never a Sunday passes that the librarian is not asked for pictures for some of the classes. The M. I. A., Primary and other organizations are making use of our library facilities. It is open on Tuesday and Thursday nights and all day Sunday. We have outgrown our present quarters and are now planning the use of an additional room.

Andrew Jenson, Church Historian, says that we have some very rare and precious books. President Grant recently visited our library and was so impressed that he offered to contribute some of his own books to it.

Library work is like a snowball, the more you roll it the larger it becomes. Superintendents afraid of the snow should never attempt it. The goal for the Los Angeles Stake for 1933 is a live, useable, library in every ward. We are well on our way with 12 out of our 14 schools already collecting.

I should feel it unfair to close without mentioning who is behind the grin in Adams Ward. Jay Grant is the 1st Assistant Superintendent, and the man whose efforts have made this project the success it now is. Associated with him are Dr. Parley Peterson, Superintendent of the school, Cecil B. Kenner, 2nd Assistant Superintendent, Eleanor Keeney, Librarian, and all the teachers who take turns in cataloguing books and mounting pictures.

More and more are we beginning to realize the value of the general session of our Sunday School as a period of spiritual enrichment. The feeling of worship engendered there gives warmth and vitality to the lessons which follow in the departments, if teacher and pupil will but open their hearts to its rich influence.

SUNDAY SCHOOL DEPARTMENTS

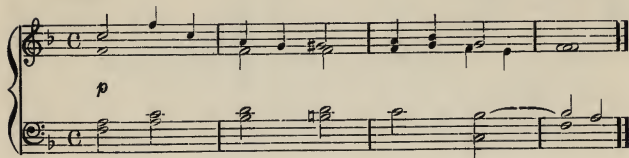


General Superintendency: David O. McKay, Stephen L. Richards, and Geo. D. Pyper

Prelude

Moderato.

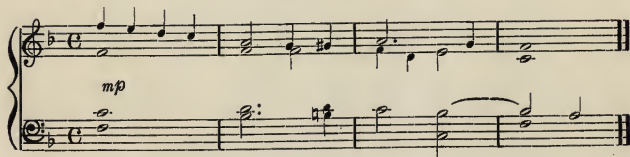
TRACY Y. CANNON.



SACRAMENT GEM FOR MAY, 1933

Purify our hearts, our Savior,
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit, day by day.

Postlude



"The life of the Master was the most impressive lesson that the heart of man could conceive as to the glory of the divine forgiveness, the beauty of self-sacrifice, the victorious nature of faith, and the extent and universality of God's love. Here is the highest art."
—From "How Shall I Learn to Teach Religion."

SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

WHAT DO VISITORS THINK OF YOUR SCHOOL?

"Oh wad some Power the giftie gie us
To see oursels as ithers see us!
It wad frae mony a blunder free us
And foolish notion."

—Burns.

Frequently it is helpful for officers and teachers to see their school through the eyes of others.

Provision is made for this in the "Stake Board Members Report of Visits." The reports are bound, original and duplicate, in a tablet, which may be obtained from the Deseret Book Company (44 East South Temple Street, Salt Lake City, Utah) for 25c.

The secretary is the custodian of this book of report forms. When a member of the Stake Presidency, High Council, General Board or Stake Board visits the school, the secretary should pleasantly and tactfully approach him with the book and ask him to leave the school a written memorandum of his observations and suggestions. The carbon paper should be properly placed between the original and duplicate forms so the visitor may take a copy of the report with him.

After the report has been compiled, the secretary should receive it and place it before the superintendency at the first fair opportunity. This will

generally be near the time of the next superintendents' weekly council meeting.

Reports of this character are useful to the degree that they suggest points in which the school can be improved. Superintendents will find them helpful and stimulating.

The best attitude to adopt toward visitors and supervisors, who view your school critically, is that they are allies and not spies. Elsewhere in this issue is an article on supervision. By reading it one sees the importance of supervision and its relation to improvement and to the maintenance of high standards.

A SECRETARY

is expected to be

PUNCTUAL In fact, on hand ahead of time.

ALERT Observant of things others do not see.

ACCURATE Faithful to the facts, with "the truth, the whole truth and nothing but the truth" as his motto and his aim.

NEAT In person, product and all performance pleasant to look upon.

A SECRET - ARY!
ARE YOU?

WRITING A PRECIOUS ART

"Writing is perhaps our most precious art. Without it man and his works would be as passing as a dream. To use Korzybski's phrase writing is a great time-binder. It holds the past for us in such a way that the past functions in the present. It enables us, in short, to inherit the experience of the race and to pass it on with such additions as we ourselves may make."—H. A. Overstreet in "Influencing Human Behavior."

LIBRARIES



T. Albert Hooper, Chairman; A Hamer Reiser and Charles J. Ross

"BIBLE STUDENT'S COMPANION"

This volume by William Nicholson is a comprehensive cyclopedia, dictionary and concordance to the holy scriptures. While it is in a handy compact form, yet it is very complete and should prove of inestimable value to the student of the Bible, and also to the teacher who wants to be able to teach effectively the truths of the Bible.

There are extensive quotations from portions of the Bible, more especially of those parts to be explained and commented upon. The comments are critical, though brief, and give a helpful exposition of the entire book.

Interest in the study and teaching of the Bible is greatly enhanced when the true significance and meaning of Bible names are understood. In that their meanings and origins are given by the compiler this book is the more valuable to the earnest student and teacher. Where the modern names of locations are accurately known, they are given in this book, and are a great help in the placing of scripture historic spots, making the presentation of this phase of the lesson much more interesting. New material on the description of countries and places in which the Bible incidents and happenings are located, adds greatly to its value.

A synopsis of "what is known to the writer," and a complete concordance based on the reliable "Crudens Concordance makes this volume doubly attractive to the student in that such references can be quickly

and easily looked up, all being within the same covers as the commentary. This is a decidedly new feature in a Bible dictionary and should readily commend itself to those who want a really helpful reference book.

A page and a half is devoted to an exposition of rules for the pronunciation of Bible names and places. All teachers know the embarrassment that ensues when one faces a class with the feeling of weakness that comes with the uncertainty as to the correct pronunciation of the names and places to be discussed with the class. This statement of rules will be more than welcome to all such, and will be a real acquisition.

Your reviewer can heartily agree that in its 870 pages the compiler has accomplished his objective which he sets forth as follows: "The whole is designed with the object of presenting a real work-a-day Companion to the diligent student of the Bible: Completeness first, Correctness next, and Compactness third, being the chief points before the compiler."

The book is well and clearly printed on a good grade of book paper, and substantially bound in buckram, and is withal "A Cyclopedia whose completeness, correctness, compactness, commends it" to the many teachers in the Old Testament and New Testament departments in our many Sunday Schools.

Published by the Fleming H. Revell Company of New York. Price \$2.50. It may be purchased at the Deseret Book Company.

—*T. Albert Hooper.*



CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

THE SONG FROM THE STANDPOINT OF THE MUSIC

"Music is the language of the emotions," and emotions are deep, powerful, complex, intangible sentiments of the soul. But music is also a product of the intellect and expresses thought in addition to emotion. That music which is a product of the emotions only, without the guiding hand of thought, either runs wild or degenerates into maudlin sentiment, while purely intellectual music is apt to be cold and to lack the power to warm the human heart. Music, then, which can lift one to exalted heights, must contain within itself, in proper proportion and balance, both thought and emotion.

The composer is the primary interpreter of music. He is stirred by powerful emotions; he conceives ideas, and, motivated by these ideas and emotions and aided by theoretical knowledge, he constructs edifices in the language of music which satisfy unexpressed thoughts and emotions in others.

The performer must determine what the composer wanted to say. He must see behind the notes, divine the composer's thoughts and emotions, and through a thorough study of the work gain his own conception of it; then he must reproduce this conception in its homogeneity, thus conveying to his hearers a true reproduction of the work as it was conceived by the composer.

To properly qualify as an interpreter of music the performer must:

1. Be able to respond emotionally to the composer's ideas.

2. Be thoroughly equipped by training and natural aptitude to meet every technical requirement of the composition he renders.

3. Be able and willing to thorough-

ly prepare in every particular each composition he performs.

Emotion cannot be learned; it either exists in a person or is absent. Technique is a result of the mind power and can be acquired. Preparation is dependent upon the justifiable pride of the performer; if he is industrious, he will prepare; if he is slovenly and lazy, he will take a chance without preparation.

What are some of the things involved in the study of a song? The following is a minimum list:

1. *A thorough study of the words.* (This subject was discussed in last month's "Instructor.")

2. *Analysis of music for its mood and agreement with the words.* The music of a good song will be in accord with the mood of the poem. Its natural accentuations, its rhythmic swing, its emotional outbursts and expressions will rise and fall in agreement with the sentiments of the words. It will fit the words as a glove fits the hand.

3. *Rhythm and tempo.* Rhythm involves more than note and rest values. Correct note and rest values are important but the rhythmic swing, that feeling of life-giving motion which is inherent in the music itself, must be found and expressed. It is this "rhythmic swing" which determines more than anything else, the true tempo. The style or character of music will also influence tempo, but it is this inner rhythmic motion which is divined intuitively rather than intellectually which brings about a correct conception of the speed of the music.

4. *Dynamics as it relates to musical expression.* Dynamics relates to the power or intensity of sound. Broadly speaking, it includes such things as accents, crescendi, diminuendi, etc.,

and is the chief factor in musical expression.

The word "expression" means "pressing out," "and as a person expresses his feelings towards another by a pressure of the hand, so does a musician express musical feeling by a pressure upon a tone. This tone pressing, although in itself mechanical, becomes beautiful by modifying the accented tone through intensifying and decreasing it (expressive), and further by giving color and warmth to the accented tone through throwing into it such tremor, passion, pathos, as will give unmistakable evidence of emotion and thus express the feelings of the artist in the most effective manner."

5. *Phrasing.* A phrase is a musical sentence containing a musical thought. A complete composition is made up of a number of phrases and modifications of phrases strung together in a logical and coherent manner. Some phrases are rather complete in themselves while others are quite dependent on what comes before as well as what follows. The performer's business is to properly evaluate these phrases, study their relative importance, make some stand out by themselves, subdue others, and weld them all together into a symmetrical whole. Phrasing in vocal music is greatly influenced by thought content of the words.

6. *Timbre and mood.* An effective way of arousing moods is through tone color or timbre. The human voice is capable of expressing an infinite variety of tone colors. It may take on the brassy quality of the trumpet, the nasal sound of the oboe or the velvety tenderness of the flute, according to the character of the emotion that is influencing the tone. As the voice naturally changes color when the emotions of the singers ebb and flow, it is essential that they first arouse to a high degree within themselves the emotions that are inherent within the song. Then will the voice take on color, especially if aided by

the intellect, and the desired mood will be created.

In the study and rendition of a song or other musical composition, the performer should accomplish three objectives:

1. Make the interpretation beautiful.
2. Convey to the audience the composer's mood.
3. Exalt the hearers' souls.

Arthur Bodanzky, eminent conductor at the Metropolitan Opera House, speaks to the point when he says: "A performer's first duty is to give back the message of the composer, to recreate some glowing period of time, to call back into life some special moment in world thought. Naturally, he must know it himself before he can pass it on to his hearers."

Discussion

1. Explain the relative importance of emotion and intellect in the interpretation of music.
2. Why is it so necessary to thoroughly understand the composer's message before attempting the rendition of his composition?
3. What must one do to qualify as a performer of music?
4. Formulate a definite plan for the study of a song.

ANOTHER YOUNG ORGANIST

In *The Instructor* for December, reference was made to Master Gerhardt Goeckeritz, eleven year old organist of Bay Ridge Branch, New York. We now learn of another organist of even younger years. Kathleen Steele, of Kelly Branch, Idaho, was sustained as organist eighteen months ago, when only eight years of age. In addition to her Sunday School appointment she is now regularly used by the Bishop as ward organist.

These young people have the highest commendation of the General Board for their faithfulness, as have all the other organists for their fine contribution to the Sunday School work.

M I S S I O N S



General Board Committee: Bishop David A. Smith, Chairman;
Robert L. Judd and Charles J. Ross

A GREAT MISSIONARY FORCE

From all Latter-day Saint missions word comes of the increasing interest in Sunday School work. In many schools there is a large attendance of non-Mormon pupils and through these children the interest of the parents is awakened, often resulting in their conversion. A short time ago we published in this department an account of the baptism of five great-grandchildren of the commander who, through lack of understanding, signed the order commanding General Doniphan to shoot the prophet Joseph Smith and his companions. The conversion of these descendants shows the transcendent power of the Gospel.

Recently a little California girl was attending one of our organizations. The father was bitterly antagonistic, but when his daughter was given a place on the program of a public entertainment and he was induced to attend, his heart melted and in a short time he received a testimony of the truth of the work and was baptized. Within the last month a youth who was attending a Sunday School class in the writer's own ward, announced his conversion and was baptized. It was the direct result of Sunday School teaching. Such instances are numerous.

President B. H. Roberts, when directing the Eastern States Mission, stated that Sunday Schools were really the best point of contact the Mission had with investigators and non-believers, and emphasized the idea of employing it as an agent in the promulgation of the gospel.

A Uniform Plan

In Europe a number of publications

—notably the *Millennial Star*, *Der Stern* and the *Wegweiser*—are giving out our Sunday School lessons, and translating them when necessary into other languages. In New Zealand "Te Karere", published in the Maori language, contains the Sunday School Lessons. In some of the American missions mimeographed pamphlets contain instructions and of course *The Instructor* finds its way, and is a welcome visitor into the homes of our faithful teachers. Thus a Sunday School spirit is carried to the ends of the world, and the advantages of a uniform plan are apparent wherever one goes.

A Priesthood Project

As a Priesthood project the Sunday School has assumed churchwide importance as a medium through which the Gospel is taught. And in its achievements the mission schools have been a powerful factor. Through their adherence to the plans of the General Board many mission schools stand abreast of the best organizations of the Church.

Mission Presidents or Superintendents are invited to send to the editor of *The Instructor* any brief faith-promoting items associated with Sunday School work.

PERFECT ATTENDANCE RECORDS

The following members of the Riverside Sunday School of the California Mission had a perfect attendance record for the year 1932:

June Mack (Primary); Alice Mack, Milo Newell, John Newell, Jimmie Robins (Church History); Nalda Newell (New Testament); Milton Snowball (Book of Mormon); A. M. Mack (Superintendent).

Union Meeting

The Teacher's Responsibility for Two-and-One-Half-Minute Talks

(For Union Meeting Discussion)

The best two-and-one-half-minute talks are developed out of class room enthusiasms.

Under the present system suggestions of subjects for these brief addresses are published in the lesson helps of the departments. Frequently teachers may assign the subjects suggested and get a satisfactory response from a pupil in fulfillment of the assignment. With appropriate coaching the pupil can be prepared to develop this assignment as a two-and-one-half-minute talk for the first opportunity assigned to his class to appear before the school.

If the subjects suggested are not assigned, the teacher should be on the alert for some display of special interest on the part of members of his class. If unusual curiosity is aroused in some part of the lesson, the teacher may find it well to ask one or more of the interested pupils to make special study of some simple phase of the subject and report to the class.

When this report is made the teacher's aim should be to give the pupil adequate opportunity to develop and present it. Members of the class may have some suggestions to make. The teacher may offer help with the view of polishing up the report into an acceptable two-and-one-half minute speech.

When it has been improved to a degree suitable for public presentation, the teacher should seek for the pupil the opportunity to deliver it in the opening exercises of the school.

However, before this is done, the speaker should be allowed to give his speech in its finished form before the class. On this occasion it might be

well to invite the parents of the speaker and the superintendent of the school to attend the class.

To some people all this may seem to be giving unwarranted importance to the two-and-one-half minute talks, but upon second thought, we believe they will be convinced that these talks are deserving of careful attention. They offer excellent opportunity to help pupils to think on their feet, to express themselves, and thus to clarify their ideas. The principles, people and events which form the bases of these talks are generally long and vividly remembered, especially if the teacher has been wise enough to stimulate the pupil to find his own subject matter, to organize it in his own way, to interpret it in the light of his own experience and to express it in his own words.

At the same time the moral strength gained is great. From these experiences pupils grow in self-control, in force, in determination and in purpose. They discover the practical importance of sincerity. If their teachers, during the period of preparation, insist upon naturalness, accuracy, and straightforwardness, pupils will gradually absorb these into their regular standards of performance. Teachers, too, should hold the standards of excellence up high enough to make it necessary for the pupils to exert themselves. However, they should not be so high that attainment becomes painful and difficult. Rather they should be such as will call for effort, which will be rewarded with a stimulating measure of success.

A few practical cautions should be observed by every teacher, who sets about to utilize these talks for their educative possibilities. If the pupil makes written notes and talks from them, the teacher should help him to master his speech well enough to

enable him to abandon his notes before his final appearance. Talks written by parents, teachers or other adults are unreal, unnatural and unconvincing when read by children as two-and-one-half-minute talks. The value of such talks to the child is very low, and to the audience even lower.

The child should be trained, in appropriate and adequate practice and drill periods, to speak easily, naturally, without haste, or apparent nervousness. He should be encouraged to give careful attention to correct pronunciation, careful enunciation and proper grammar. He should be led to appreciate the desirability of a pleasing tone of voice and manner of speaking. He should be introduced to the elementary principles of posture, gesture, breathing, phrasing and interpretation. The best way to give him practice in these essentials is to set before him a good model in the teacher's class room performance and to give him appropriate encouragement in imitation.

It is hoped that teachers will see in this feature of the opening exercises a major teaching opportunity and that it will be utilized accordingly.

Questions, Exercises and Problems

1. How can the principles dis-

cussed in the lesson entitled, "Know Your Pupils" (August, 1932) be applied to solve the problem of providing two two-and-one-half-minute talks in your school each Sunday.

2. Explain how the principles treated in the Union Meeting subject for the September issue (1932—page 510) can help in developing better 2½ minute talks.

3. Show how the principle of sustained interest (see *Instructor*, October, 1932, page 570) can be applied to 2½ minute talks.

4. Explain how 2½ minute talks can answer for the teacher the question, "do I teach." (See November, 1932, *Instructor*, page 629).

5. Show how the principles of memorizing (January *Instructor*, page 17) can be applied to the development of better 2½ minute talks.

6. Select a 2½ minute talk subject from each lesson of your department for the coming month and make a brief written memorandum in outline form of a method by which you can arouse sufficient enthusiasm over the subject in your class to assure the development of good 2½ minute talks.

Bibliography: The Art of Public Speaking (Instructor, January, 1933).

The Answer

By Helen Kimball Orgill

Sweet peace like incense comes stealing,

Descending from heaven above,

And permeating all my being,

With holy and glorified love.

I've prayed with a passionate fervor
For blessings I think should be

mine,
And God lets me know he has
heard me,

By sending this Heavenly sign.

I may not receive what I ask for—

My judgment's not always the best.

I'll rest in the knowledge He's
heard me,

And trust in His love for the
rest.

*Fear God,
and keep His
commandments:
for this is the whole
duty of man.*

Ecd. 12:13



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

LESSONS FOR MAY

MESSAGE OF THE DOCTRINE AND COVENANTS

First Sunday, May 7, 1933

Lesson 17. Bringing Forth the Book of Mormon.

Text: *Doctrine and Covenants*, and *Sunday School Lessons* (quarterly), No. 17.

Objective: To show that the Book of Mormon could not have been brought forth without divine help.

In addition to the information given in the quarterly the teacher will find much of value in the following: Joseph Smith began the translation of the Book of Mormon at Harmony, Pennsylvania, April 7, 1829, Oliver Cowdery acting as scribe. With but slight interruption the work continued until early in June of the same year, when Joseph and Oliver moved to the Whitmer home at Fayette, New York. At this place some of the Whitmers assisted in the clerical work. Before the close of June, 1829, practically ninety-five percent of the record was translated, that is to page 487 in the present edition. As proof of this, see Section 17 of the *Doctrine and Covenants* which is dated June, 1829, and makes reference to the especial witnesses mentioned in Ether 5:2-4. Shortly thereafter the translation was completed, and typesetting began in August, 1829.

Now the astonishing fact is that a book of this size and nature could be prepared in such a remarkably short time, apparently not to exceed ninety days, including Sundays and the time necessary to receive several

revelations and to make the journey from Harmony to Fayette, nearly one hundred miles. The Book of Mormon contains 522 pages. To produce it in the time stated, an average of nearly six pages were prepared each day—an equivalent of approximately 3,600 words. Those who are familiar with the preparation of manuscripts will recognize the enormity of such a task, especially with the exaction that the completed book must not only comport with Biblical teachings but also with the findings of American archeologists. The impossibility of a young man scarcely twenty-four years of age, accomplishing such a task unaided is at once apparent.

Suggestions for discussion:

1. In what various ways was the Prophet's life influenced by his early employment by Mr. Staal? Suppose that he had never gone to Bainbridge.
2. What was the outcome of Martin Harris' visit to Professor Anthon?
3. In what way is our present Book of Mormon affected by Martin Harris' loss of the one hundred sixteen pages of manuscript?
4. In what way did the Prophet's visit to the Whitmer home have influence on the history of the Church?
5. Why would it be impossible for an uninspired man to produce the Book of Mormon?
6. How many members of your class have read the Book of Mormon in its entirety?

Second Sunday, May 14, 1933

Mothers' Day

Third Sunday, May 21, 1933

Lesson 18. The Sacrament of the Lord's Supper.

Text: *Doctrine and Covenants*,

and *Sunday School Lessons* (quarterly), No. 18.

Objective: To impress the student with the meaning and sacredness of the Sacrament.

When the Prophet Moroni had completed the task of abridging the records which had come into his hands and was about to close his work, he added, apparently as afterthoughts, a number of very choice items of Nephite history and procedure. Among these were the prayers used among them in consecrating the sacrament. (Moroni, chapters 4 and 5.) The same prayers, with the exception of a single word, were revealed to the Prophet in April, 1830, a few days before the organization of the Church. (See *Doctrine and Covenants*, 20:77, 79.)

It is doubtful that a human being, even those inspired of God, has ever produced a more nearly perfect prayer. It is all-inclusive and yet it is short and simple. Its language is essentially perfect. It makes an appeal to God for sanctification of the emblems; it calls partakers to witness that they are willing to keep the commandments of God; and it asks for the benediction of the Spirit Divine. Men in all ages since the days of the Savior have sought to construct a prayer suitable for this purpose, and it can be said without fear of successful contradiction that none has succeeded as well as the youthful prophet Joseph Smith.

It will be recalled that the part of the Book of Mormon containing this prayer was translated after the Prophet reached Fayette and while he was making ready for the publication of the book. The prayer was therefore not the result of long continued thought and construction. Moreover,

CONCERT RECITATION

(Mormon 8:26.)

"And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead."

at this time Joseph was still a very young and inexperienced man, scarcely twenty-four years of age. Through the inspiration of God it was dictated by him to his scribe in much the same way that a modern business man dic-

tates a letter to his stenographer. And yet, even under such conditions the prayer excels anything ever written

Suggestions for discussion:

1. Describe the manner in which the Sacrament was first administered among (a) the Jews, (b) the Nephites, and (c) the Latter-day Saints.
2. Explain in full what authorization the Latter-day Saints have for using water instead of wine.
3. Which officers in the Priesthood are authorized to administer the Sacrament? Cite scriptural proof.
4. Why is it undesirable that non-members of the Church should partake of the Sacrament.
5. Why should a transgressing member of the Church refrain from partaking of the Sacrament?
6. What blessings follow proper partaking of the Sacrament?
7. What advantages come from partaking of the Sacrament often?

Fourth Sunday, May 28, 1933

Lesson 19. The Beginning of Zion.

Text: *Doctrine and Covenants*, and *Sunday School Lessons* (quarterly), No. 19.

Objective: To show that God's people must obey his commandments

The points of outstanding interest in connection with the Prophet's efforts to establish Zion appear to be chiefly fourfold, as follows:

(a) On the occasion of his first trip to western Missouri (1831), he with a few others walked from St. Louis to Independence. Upon reach-

ing their destination they were worn and tired. Moreover, the Prophet was greatly disappointed with the people of the region, primarily because of their crudity and lack of education. Although he had received some instruction from the Lord that Zion would be established in the west, yet he must have been greatly surprised, when, as the result of inquiry, he was told of the Lord that Zion would be established in this region and a temple built in the midst of it.

(b) When thus informed, however, he went forward with the faith and courage of his calling. He wrote fluently of the beauties of Zion and wherever he went he spoke of her glories. He called upon the Saints to gather at this place, with implicit instruction to be faithful in keeping the commandment of God. He looked hopefully forward to the near future, when Zion would be redeemed and a great temple constructed to the purposes of God. Doubtless no other prophet of God ever saw the vision so clearly.

(c) But in the midst of this ecstasy he gradually came to understand that many of his people were too weak to fulfill the expectations made of them. He saw as by the full blaze of the sun, while they saw through a glass dimly. The behavior of some was such as to bring upon the Church the disfavor of neighbors. Soon up-

risings occurred and a little later the people were driven from the very place where the center of Zion was to be built. His disappointment will never be fully known. Perhaps the Lord had given him premonition before the fateful expulsion came.

(d) Undaunted, however, by this temporary failure, he declared that Zion would not be moved out of her place, and that in a little season the Saints would return and fulfill the word of God. Meantime, he hopefully began the foundations of a temple at Far West, and a little later constructed a sacred edifice at Nauvoo. Although he must have been disappointed in the strength of some of those with whom he was associated, yet his faith in God never wavered.

Suggestions for discussion:

1. In what way did the movement to establish Zion characterize Joseph as a great prophet of God?
2. Did the failure of this movement detract in any way from his greatness? Why not?
3. In what way is western Missouri admirably suited to become the center place of Zion?
4. What were the outstanding causes for the temporary abandonment of Zion?
5. When and by whom will Zion be built?

WHERE IS THE CITY OF HAPPINESS?

Who does not wish to pitch his tent day by day in the City of Happiness?

Yet how many there are who once in a while, if not for long, find gloomy shelter in the Vale of Melancholy! It is a fine geography lesson in the realm of psychology that the "Christian Observer" gave us when it said that "we made a wonderful discovery when we have learned that the City of Happiness is situated in the State of Mind."

The same truth in Scripture phrase fell long ago from the lips of Paul: "I have learned in whatsoever state I am, therewith to be content."

All aboard for the City of Happiness!—The Challenge.



Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,
Vice Chairman; Henry H. Rolapp, Charles
H. Hart and Charles J. Ross

- c. His continued solicitude for those whom he gave his life to save.

The references cited at the beginning of this lesson should be familiar to the teacher and should be read by the class and discussed by the class members with the teacher.

In addition you may find the following excerpt from a radio address by Elder James E. Talmage, January 26, 1930, inspiring:

"In certain epochal events the Father and the Son were manifest to mortals at the same time and place, and at least on one occasion the Holy Ghost was personally associated with Them. At the time of our Lord's baptism in Jordan, at the hands of John the Baptist, the heavens bore witness to the high significance of that simple earthly ordinance. (Matt. 3:16, 17.)

"This occurrence, even if it was without confirmatory events, would be sufficient to demonstrate the personality and distinct individuality of each of the Three Personages constituting the Godhead. There stood *Jesus the Son*, as Jehovah incarnate in a body of flesh and bones. The presence of the *Holy Ghost* as the Divine Witness was evident through the accompanying and foretold sign of the dove. The voice of the *Eternal Father* was heard in solemn and authoritative acclamation of the Son and of the Father's acceptance of His compliance with the ordinance of baptism.

"Another instance of the separate and distinct manifestations of the Father and the Son appears as a feature of the Transfiguration of Christ. Jesus had taken with him

LESSONS FOR MAY

First Sunday, May 7, 1933

Lesson 16. Personality of Jesus Christ.

Texts: Sunday School Lessons, No. 16; Luke 34:36-43.

References: Matt. 1:18-25, 2:1, 2, 13-15, 19-23; chapters 3, 26, 27, 28; Luke, chapter 24; John 1:14; Acts 1:1-11; 3 Nephi 11:1-17; Doc. and Cov. 76:22-24, 110:1-4; "Mormon Doctrine of Deity," by B. H. Roberts.

Objective: Individual personal existence endures beyond the grave.

Suggested Outline:

- I. The Mortal Life of Jesus.
 - a. His birth.
 - b. His growth and maturity.
 - c. Similarity to life of other mortals.
 - d. His death.
- II. The immortality of Jesus.
 - a. His resurrection.
 - b. Evidence of it.
 - c. His continued identity. Evidences of that.
- III. Importance to us of His resurrection and continued identity.
 - a. Typical of the resurrected state of others.
 - b. Desirability of eternal identity and individuality.

three of the Apostles, and together they had ascended a high mountain. One purpose of the Lord's retirement was that of prayer, and a transcendent investiture of glory came upon Him as He prayed. 'The fashion of his countenance was altered, and his raiment was white and glistening.' Thus was Jesus transfigured before the three privileged witnesses. With Him were two other personages, also in a state of glorified radiance, who conversed with the Lord. These were Moses and Elijah.

"The sublime and awful solemnity of the occasion had not yet reached its climax. A bright cloud enveloped them: 'And there came a voice out of the cloud, saying, *This is my Beloved Son: hear him.*' It could be none other than Elohim, the Eternal Father, who spake; and at the sound of that voice of supreme Majesty, the Apostles fell prostrate.

"The impression made upon the three Apostles by this manifestation was one never to be forgotten; and though temporarily restrained from making it known to others they later bore witness in all fervor and solemnity. Peter testified to the Church, relating the wondrous experience, in this forceful way: 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, *"This is my Beloved Son, in whom I am well pleased."* And this voice which came from heaven we heard, when we were with him in the holy mount.' (2 Peter 1:16-18.) And John, reverently confessing before the world the divinity of the Word, the Son of God; who had been made flesh to dwell among men, solemnly affirmed: 'And we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth.' (John 1:14.)

Second Sunday, May 14, 1933

Mothers' Day

Third Sunday, May 21, 1933

Lesson 17. Priesthood.

Text: Sunday School Lesson, No. 17.

References: Dr. Talmage's "Articles of Faith," chapter 10; "Gospel Doctrine," page 168; Doc. and Cov. 20:38-67; sections 84 and 107; Hebrews 5:4-6; The Prophet on Priesthood, History of the Church, Vol. 3, p. 385.

Objective: Through Priesthood man has authority to act in God's name, and power to achieve his own exaltation.

Suggestive outline:

- I. What Priesthood is.
 - a. Its authority and power.
 - b. How exercised.
- II. Who may obtain it. Conditions upon which it may be bestowed.
- III. Responsibility attaching to its acceptance.

Additional Lesson Material: "The Priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood, has this authority delegated to him. But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the *keys* of the Priesthood. In their fulness, these keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a seventy who presides over a

mission has no more Priesthood than a seventy who labors under his direction; and the president of an elders' quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labors performed in the mission or quorum, or in other words, the *keys* of that division of that work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made between the general authority and directing of the labors performed by that authority."—"Gospel Doctrine," page 168.

Suggestions to teachers: Each member of the class should be led to want to read and to read all the references cited at the beginning of the lesson. The teacher, of course, should be thoroughly familiar with them and with as much other information on the subject as circumstances will permit. By informal conversation between teacher and class the whole subject should be ventilated in class, and class members will go away, "the lesson is properly taught, with a live sense of the sacredness of the Priesthood, and the attitude one who receives it should bear towards it. Particularly they should be impressed with the possibilities for enriching their own lives through the Priesthood which they bear.

Questions: In Christian churches, generally, how many men in any particular congregation hold Priesthood? How many in a ward in our church? What significance does this difference have—in the importance of the man and in his religious activity? What effect does holding Priesthood have on a man? How does this wide dissemination of Priesthood in our times compare with other dispensations in this respect? Does it help or hinder—this wide distribution of the Priesthood?

Fourth Sunday, May 28, 1933

Lesson 18. Revelation.

Text: Sunday School Lesson No. 18.

References: Genesis 4:6, 7; 7:1-4; 12:1-3; 17:1-3; 41:1-57; Exodus 16:4, 5; Deut. 28:1-68; Amos 3:7; Joel 2:28; Daniel 2:28; Luke 1:70; Ephesians 3:3-5; I Nephi 10:19; II Nephi 28:29, Mormon 9:7-10; Doc. and Cov. 20:35; sec. 76; 84:44-48; Pearl of Great Price, page 46; Dr. Talmage's "Articles of Faith," chapter 16.

Objective: Constant divine guidance is necessary to spiritual growth.

Suggestive Outline:

- I. Importance of knowing about God and His requirements. Necessity for knowing His will as a condition precedent to doing it.
- II. Source of knowledge concerning God. His revelations of himself to man, through the prophets.
- III. What man is required to do.
 - a. Means of knowing his duty. Those means always the same.

Additional Lesson Material: In his first inaugural address, delivered March 4, 1861, Abraham Lincoln, speaking of the Constitution of the United States, says: "No organic law can ever be framed with a provision specifically applicable to every question which may occur in practical administration. No foresight can anticipate nor any document of reasonable length contain express provisions for all possible questions."

Are we to understand, then, that God does not, and will not further make known his will to men; that what he has said suffices? His will to Moses and Isaiah and John is abundant for modern followers of Christ?

The Latter-day Saints take issue with this doctrine, and pronounce it illogical, inconsistent, and untrue, and bear testimony to all the world that God lives and that he reveals his will to men who believe in him and who

obey his commandments, as much in our day as at any time in the history of nations. The canon of scripture is not full. God has never revealed at any time that he would cease to speak forever to men. If we are permitted to believe that he continues to speak, because he is unchangeable His will to Abraham did not suffice for Isaiah. Why? Because their different missions required different instructions; and logically, that is also true of the prophets and people of today. A progressive world will never discover all truth until its inhabitants become familiar with all the knowledge of the Perfect One." ("Gospel Doctrine," page 45.)

Suggestions to teachers: By well guided discussion it should be relatively easy to lead the class to the conclusion that in their own life's af-

CONCERT RECITATION

(Doc. and Cov. 76:22, 23)

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father."

fairs they need, from day to day the new knowledge. New decisions have to be made, new information for guidance sought. From here the step is not a great one to the conclusion that in most important questions of life—

those having to do with one's eternal welfare—information and guidance suited to the hour should be sought and ought to be obtainable.

Questions: Is life more or less complex today than it was two thousand years ago? That is, are conditions such now as to make it easier or harder to solve our individual or social problems? Explain your answer. If life is more complex today, justify the need for even more divine guidance in individual life. In what ways might one expect guidance from without? To what extent were the words of James a help to Joseph Smith?

President Franklin Delano Roosevelt

On March 4th Franklin Delano Roosevelt will take his seat as President of the United States of America.

It is by the grace of a political revolution, the like of which was never before known in America, that he comes into power.

The fact that he championed some principles strongly opposed by many voters mattered little; the demand for a change in leadership overcame all other considerations.

The new president is recognized as a man of practical experience in government, of patience, of sympathy and love for all his fellow men. He has courage, determination, grit; and, withal, an optimistic outlook and cheery smile that should help to dispel the present gloom.

Gratitude of his countrymen that he has escaped the assassin's bullet has been universally expressed, with a fervent prayer that with a friendly congress he may live and be able to solve some of the problems that now befuddle the world.

In the present circumstances the hopes of not only America but of the whole civilized world are centered in him.





Gospel Messages

General Board Committee:
Alfred C. Rees, Chairman; James L. Barker,
Vice Chairman; and Horace H. Cummings

An Epoch in Church History

LESSONS FOR MAY

Course C—Ages 18, 19 and 20

First Sunday, May 7, 1933

Lesson 16. The Law of Presidency in the Church.

Text: Lesson Leaflet, No. 16.

References: *Doctrine and Covenants*, section 197, especially paragraphs 1, 8, 9, 18, 19, 22, 23, 24, 25, 26, 27; section 124:12-15; and *History of the Church*, Vol. II, page 251, where the order of signatures to an important document is to be noted.

Objective: To show the careful organization of the Church, so that there need be no question in the mind of any one as to what is the proper order of presidency.

Outline of Topics:

- I. Character Study.
 1. Oliver Cowdery.
 2. Hyrum Smith.
- II. The Revelation Quoted.
 1. As to the two priesthoods.
 2. As to the presiding quorums.
 3. As to their authority.
- III. Deductions from this Revelation.
 1. The right of presidency.
 2. The order of presidency.
 3. The direction of labors.
 4. The leadership of the Twelve.
 5. How the president is chosen.
 6. How the president of the Twelve becomes president.

Note: As for the matter of witnesses in respect to the visions of Joseph Smith, that is more important than appears on the surface. "In the

mouth of two or three witnesses," said Jesus, "every word may be established." (Matthew 18:16.)

It used to be thought by those who did not believe in the miraculous element in religion that "a miracle is impossible," because it did not agree with common experience—which really meant the experience of the unbeliever. But nowadays historical critics tell us that, since all historical statements depend ultimately upon witnesses, there must be some other test; and so they assure us that that test is, not whether an event is probable or not, but whether "the witnesses are able and willing to tell the truth." There is no reason to exclude the miraculous from this same test, for the reason that, if a miracle happens at all, it happens in human experience.

Second Sunday, May 14, 1933

Mothers' Day

Third Sunday, May 21, 1933

Lesson 17. The Administration of the Apostles.

Text: Lesson Leaflet, No. 17.

References: *Succession in the Presidency* (Roberts), Appendix; *History of the Church*, Vol. VII, pages 621-24.

Objective: To show that the Twelve Apostles, the second quorum in the priesthood, were endowed by the Prophet with all the "keys" he himself had held, so that they were properly at the head of the Church.

Topical Outline:

- I. President Young's question as to the "keys."

- a. The circumstances in the case.
- b. President Young's answer.
- II. Testimony of President Woodruff.
 - a. Who President Woodruff was.
 - b. His position to know.
 - c. The point in his testimony.
- III. Problems confronting the Apostles respecting
 - a. Relations with non-"Mormons."
 - b. The leadership of the Church.
 - c. The needy in Nauvoo.
 - d. The city government.
 - e. The question of material and spiritual progress.
 - f. The question of the removal of the Saints.
- IV. The New Presidency sustained.
 - a. Names of the presidency.
 - b. Manner of choosing.
 - c. Conferences.

Additional Helps: By way of analogy the class might be asked to consider the succession in the presidency of the United States. The rule is that, in the event of the removal, death, or disability of the president, the vice-president takes his place; and in the same event in the case of the vice-president who becomes president, the secretary of state assumes the office of president, and so on down through the cabinet. It would, therefore, be useless for any one else than those mentioned in the order of succession in the presidency of the nation, to aspire to that office. It is something like that—so far as the rule is concerned—in the succession of the presidency of the Church; that is, no one may succeed to the presidency except as provided in the revelation.

It must also be remembered that two things are necessary before any officer can function permanently in the Church: In the first place, he must receive an appointment to some office and, in the second place, he must be sustained by those over whom he is to preside. This rule holds good in the higher as well as in the lower offices.

Fourth Sunday, May 28, 1933

Lesson 18. Brigham Young, the President.

Text: Lesson Leaflet, No. 18.

References: *Biographical Encyclopedia* (Jensen), under Brigham Young—only that part, however, which pertains to the lesson under consideration: *Life Story of Brigham Young* (Gates), pages 1-46.

Objective: To show that, in addition to being the next in succession to the Church presidency, he had, in a high degree, the requisite qualifications for leadership.

Topical Outline:

- I. Boyhood.
 - a. Birth.
 - b. Parentage.
 - c. Early home environment.
 - d. Occupations.
- II. Conversion to "Mormonism."
 - a. Early lack of interest in religion.
 - b. Interest in the New Movement.
 - c. First meeting with the Prophet.
- III. Activities in "Mormonism."
 - a. First mission.

- b. Zion's camp.
- c. Migration from Missouri.
- d. Mission to England.

IV. Personal qualities.

Additional Helps: Here is an excellent place to emphasize the qualities of leadership. In what ways

CONCERT RECITATION

Doctrine and Covenants, section 3,
verses 1, 2

The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight and his course is one eternal round.

does the "Mormon" Church offer opportunities for leadership? Compare the Church in this respect with other churches.

Effort should be made to connect the problems discussed in the lesson to the problems that arise in the every day lives of the class. Not only should this be done with this lesson; it should be done with every lesson

presented in this course. This is the only way in which an effective point of contact can be made between the subject of the lesson and the daily problems of the pupils. Moreover, this is the only reason for presenting what is in these lessons. Otherwise, it would be a mere matter of information, not of growth and faith promotion.

The Privileges of Religious Education

"What are the privileges to which religious education has a special right? The right to lead the child into conscious relationships with God; to teach him the meaning of, and give him practice in, communion with God; to lead him to adopt purposes that are spiritual, Christian, and Christlike; to give him practice in planning and executing these purposes and in judging the results by God's standards as revealed in the teachings of Jesus Christ. Then when he encounters the difficulties which he will meet in carrying out these purposes, religion may lead him to seek God as the Source of spiritual power for himself — that spiritual power which will give fortitude in difficulty, courage in danger, strength in weakness, perseverance against obstacles, resistance under temptation and ridicule, love toward one's enemies, compassion for the oppressed, and determination to right the wrong.

"These things secular education alone cannot do. It does hold up high ideals of social brotherhood; it may give practice in habits of brotherly love; but it does not lead one to the Source of that power which alone can enable us to fulfil the highest ideals of life.

"But religious education can say, and has full right to say, to the child,

'I will lead you to the Fountain Head of that spiritual power.' Religious education has the right to teach the child that he is a co-worker with God, and it has the opportunity to give him specific experiences in this high privilege. Religious education has the right to show the child the God-way, the Christ-way, of meeting his problems, and not only to show the way but to give actual practice in it.

"Religious education has the right to tell the child that it is the life of the spirit which is the pearl of great price, and that all else must be subordinated to the securing of this great gift; to teach him that the material things of life are to be used only as means for developing the spiritual.

"Activities and activity we must have, for without action we do not have practice, and only by practice are habits established, whether physical or spiritual. Also, these activities must be closely related to the daily life of the child. This we have learned from the secular schools. But these activities must grow out of religious motives and purposes, and must be carried out by the exercise of spiritual faculties. Unless this is done we shall be justly accused of forgetting to teach religion."—*Findings in Religious Education*.



New Testament

General Board Committee:

Milton Bennion, Chairman;

T. Albert Hooper, Vice Chairman

CONCERT RECITATION FOR THE MONTH

Matt. 5:6-9

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

LESSONS FOR MAY

Course B—Ages 15, 16 and 17

Two-and-One-Half-Minute Talks

1. The Golden Rule.

What it is and what it means.

How can we prepare to live it—
Cultivate sympathy for others.

Develop power to understand them.

Form the habit of acting promptly when something needs to be done.

Take advantage of every opportunity to practice this rule.

The joys that come to one who follows this rule of action; he too is blessed—in possession of enduring happiness.

2. Blessed are the Meek.

What does it mean to be meek?

Teachable, receptive to truth and willing to obey the truth. Not conceited, proud about worldly things or selfishly stubborn.

What does it mean to be blessed? Same as "O the happiness of the meek."

Happiness here means joy or enduring satisfactions.

Joy naturally follows from accepting the truth and doing right—living in agreement with spiritual truth, which includes, always, moral living.

First Sunday, May 7, 1933

Lesson 16. The Beatitudes.

(a) The Meaning of Meekness.

Text: Pupil's Quarterly Bulletin.

Objective: To show the nature of meekness or humility and how it differs from worldly pride.

Other Sources of Information: Bennion, M.—"The Moral Teachings of the New Testament," chapter 6; Talmage, J. E.—"Jesus the Christ," chapter 17; Gore and others—A New Commentary on Holy Scripture, commentary on basal readings; Kent, C. F.—"The Life and Teachings of Jesus," pages 142-156; Kent, C. F.—"The Work and Teachings of the Apostles," pages 277-287.

Suggested Outline:

1. (a) What does it mean to be blessed?

- (b) What is the meaning of the poor in spirit, they that mourn, and the meek? Why are they blessed?
2. (a) Show how meekness is compatible with intelligence, strength, and moral courage.
- (b) How it is opposed to conceit.
3. Show in what ways Jesus manifested the quality of meekness.
4. What passages of scripture, other than the Sermon on the Mount, teach the principle of meekness or humility?
5. How can a youth determine his own status with respect to his humility or lack of humility?

Supplementary Thoughts: The term blessed in the Sermon on the Mount is supposed to be equivalent to, "O the happiness of." Happiness here is not to be confused with mere pleasure, as it has been by some writers on ethics. It is rather the equivalent of joy; this term is properly used in the Book of Mormon:

"Man is that he may have joy." Happiness is distinguished from pleasure in that happiness endures; pleasures pass away. Dr. Charles W. Eliot, President of Harvard University for about 40 years and a leader of thought in America for many years afterwards, wrote of "the enduring satisfactions of life" as the goal to strive for. This is the equivalent in meaning of joy and happiness as here used.

Thus we may say, Blessed are, or, O the Happiness of or, O the joy of or, O the enduring satisfactions of, without much change in meaning.

It should be noted that all truly great men and women are humble or meek in the scriptural sense. They are teachable, open-minded, ever ready to learn; not from the recognized masters alone, but from anyone, however humble. No mortal is wise in every respect. The wise become wiser by absorbing the collective wisdom of the race as well as by

reflection upon their acquired knowledge and their own experiences, all of which calls for humility.

Second Sunday, May 14, 1933

Mothers' Day

Third Sunday, May 21, 1933

Lesson 17. The Beatitudes.

(b) The Practical Value of Humility.

Text: Pupil's Quarterly Bulletin.

Objective: To show how humility helps one to develop strong moral and religious character.

Other Sources of Information: Kent, C. F.—"The Life and Teachings of Jesus," pages 202-215; Gore and others—A New Commentary on Holy Scripture, commentary on basal readings; Talmage, J. E.—"Jesus the Christ," chapter 17; Bennion, M.—"Moral Teachings of the New Testament," chapter 6.

Suggested Outline:

1. (a) Show how humility or meekness was manifested;

1. By Jesus. — *John*
2. By Moses. — *John*
3. By Joseph Smith. — *Corin*
4. By George Washington. — *Bil*
5. By Abraham Lincoln. — *John*

- (b) Of what practical benefit was the practice of humility to each of these persons?

2. (a) Show how humility may be a great asset to a youth today.

- (b) Enumerate the particular benefits to be derived:

1. Favorable to acquiring knowledge.
2. Helps in learning how to use knowledge in beneficial ways—wisdom.
3. Helps one better to cooperate with others in any worthy undertaking.
4. Increases one's social usefulness.

Supplementary Thoughts: The author of the Epistle of James was

probably the brother of Jesus and head of the Church at Jerusalem. The teachings of this epistle are very closely related to those of the Sermon on the Mount, and especially to that of several of the beatitudes. What he says about the rich and the poor is directly related to the subject of humility and its practical benefits. Note that he says that the rich man shall "fade away in his ways." This means that if he would be saved, he must become as humble as the poor. The love of money, the display of riches, or their selfish uses, are incompatible with the teachings of the New Testament. It cannot be said that anyone who exhibits these qualities of character is, on that account, blessed; on the contrary, while these qualities may lead to temporary pleasures, pleasures are, indeed, like the grass and the flowers, they fade away. This is not true of blessedness.

"But, pleasures are like poppies spread,

You seize the flower, its bloom is shed;

Or like the snow-fall in the river,
A moment white, then melts forever."

—Burns. *Tam O'Shanter*. 1.59.

Abundant examples should be cited to illustrate the practical value of humility. These may be drawn from the morally great characters of the world; and also from personal observations of teacher and pupils. In use of negative cases, however, be careful not to mention names of persons now living. In use of positive cases, however, names of outstanding living examples of true humility may be used.

Fourth Sunday, May 28, 1933

Lesson 18. The Beatitudes.

- (c) What it Means to Hunger and Thirst after Righteousness.

Text: Pupil's Quarterly Bulletin.

Objective: To show how desire

for righteousness is essential to its attainment, but that this desire must not be for self only.

Other Sources of Information: Kent, C. F.—"The Life and Teachings of Jesus," pages 167-176 and 202-215; Kent, C. F.—"The Work and Teachings of the Apostles," pages 277-287; other helps, same as lesson 17.

Suggested Outline:

1. (a) What sort of righteousness was sought by the scribes and pharisees?
- (b) Why did Jesus disapprove of this?
2. (a) What kind of righteousness is referred to in the beatitude?
- (b) By what means may it be attained?
3. (a) Give historical examples of persons who have hungered after righteousness. *John*
- (b) What have they been filled with?
4. (a) Give concrete illustrations of how people "go after" the things they hunger for. *James*
- (b) What then is the merit of hungering after righteousness.
- (c) How does it compare in value with other desires?

Supplementary Thoughts: The basal readings may well be supplemented by some passages from the Old Testament; for example, Psalms 63; Isaiah 55:1-5.

The Ancient Hebrews were much given to hunger and thirst after this world's goods. They were influenced to obey the law by promises of temporal rewards and they were warned of temporal disasters for non-conformity to the law. (See Deut. 28). The higher, spiritual values were commended by some of the pre-Christian prophets. It remained for Jesus to supplement this phase of the old Hebrew scriptures by the very great emphasis he gave to spiritual values.

A thought closely allied to that of the fourth beatitude is expressed in the conversation of Jesus with the woman of Samaria at the well of Sychar. (John 4:1-15). It is this emphasis that Jesus gives to spiritual values that makes him, from the historical standpoint, the foremost of all religious leaders.

Pupils should be asked a week in advance to collect as many examples

as they can of persons who have preferred conformity to high moral or spiritual standards to financial gain or sensual indulgence.

Such illustrations may be drawn from the story of Joseph in Egypt, the temptations of Jesus following his 40 day fast, the missionary work of the ancient apostles, and from modern examples of thirst for righteousness.

Senator and Mrs. Elbert Duncan Thomas

(From: Who's Who in America, 1932-33 Edition)

"Professor of political science: Born, Salt Lake City, Utah, June 17, 1883; son of Richard Kendall and Caroline (Stockdale) Thomas; A. B. University of Utah, 1906; Ph. D. University of California, 1924; married Edna Harker, June 25, 1907; children—Chiyo, Esther, Edna Louise. Missionary, L. D. S. Church in Japan, 1907-12; traveler and student, Asia and Europe, 1912-13; instructor in Latin and Greek, University of Utah, 1914-16, secretary-registrar, 1917-21; fellow in political science, University of California, 1922-24, professor of



Senator Thomas

political science at University of Utah since 1924. Director: Inter Mountain Building and Loan Association, etc. Major, Inspector General's Department Utah National Guard, 1917-26. Member General Board of the Deseret Sunday School Union, American Association of University Professors, American Society of International Law (executive council), American Political Science Association, American Oriental Society, New Orient Society, Phi Delta Theta, Phi Kappa Phi, Alpha Pi Zeta, Pi Gamma Mu, Carnegie International Conference of American Professors, 1926, Conference of Teachers of International Law, Washington, D. C., 1925-28. Politics, Democrat; Club, Timpanogos; Author (in Japanese) *Sukui No Michi: Chinese Political Thought*, 1927. Contributor on Oriental affairs and international relations."

Senator Thomas has been an active and faithful member of the Deseret Sunday School Union Board since April 3, 1927. In addition to attendance at Board, Stake and

committee meetings, he has for several years prepared the lessons and outlines for the Old Testament department.

His fellow-workers wish Senator Thomas God-speed and success in meeting the tremendous responsibilities now facing him.

Mrs. Edna Harker Thomas, wife of Senator Thomas, is the daughter of the late Benjamin E. and Hattie Bennion Harker. She was educated in the public schools and is a graduate of the University of Utah. She attended summer schools at Harvard and at the Chataqua Normal School of Physical Education, New York, specializing in oral expression and physical education, which she later taught at the University of Utah for two years. She was married to Senator Thomas, June 25, 1907, and accompanied him to Japan. They labored there for five years as missionaries of the Church of Jesus Christ of Latter-day Saints. On December 25, 1910, at Tokio, Mrs. Thomas presented her husband with a beautiful Christmas present in the form of a charming daughter whom they named Chiyo. Upon their release, October 1, 1912, the twain traveled six months in Korea, China, Southern Asia, Northern Africa and Europe studying conditions and giving special attention to missionary methods. They then circled the globe. Sister Thomas is accredited with being the first Latter-day Saint woman missionary to make that trip.

Senator and Mrs. Thomas have three children, Chiyo, Esther and Edna Lou. The "Senatoress," who has been a member of the Primary Board for twenty-nine years and is now Second Assistant Superintendent of that popular organization, has the same good wishes for her happiness and success in her new environment as those extended to her distinguished husband.



Mrs. Thomas



Old Testament

General Board Committee:

Robert L. Judd - - - - - Chairman
 Elbert D. Thomas - - - - - Vice Chairman
 Mark Austin

CONCERT RECITATION FOR MAY

Exodus 20:12.

**Honor thy father and thy mother, that
 thy days may be long in the land which
 the Lord thy God giveth thee.**

LESSONS FOR MAY

Course A—Ages 12, 13 and 14

First Sunday, May 7, 1933

Lesson 16. Joseph.

Text: Sunday School Lessons, No. 16.

Objective: The measure of a man's greatness and nobility can generally be tested by the extent of his service to his fellowmen and his respect for his God.

References: Parts of chapters 42 to 50 of the Book of Genesis.

Suggested Outline:

- I. Jacob's sons come to Egypt.
The reasons.
- II. The Story of Benjamin.
 - a. Judah's supplication for his brother.
 - b. The return to Canaan.
- III. Jacob's Journey to Egypt.
 - a. Joseph and Jacob.
 - b. Jacob before the Pharaoh.
 - c. Israel's gain.
- IV. Jacob's blessing to Ephraim and Manasseh.
- V. Jacob's death and burial.
- VI. Joseph's prophecy and his death. (50:22-26.)

Lesson Enrichment: (Read Oliver C. Dalby's study of the character of Joseph, published in *The Instructor*, Vol. 65, pp. 245-6-7.)

In the story of Joseph what is the main thing? It is not the narrative, great as that is, but rather the character of the hero. To rise from a prison to almost a throne is something unusual. Out of what does that dramatic change grow? Out of Joseph's character.

In Potiphar's home Joseph exhibited his central trait—a high sense of personal honor and of chastity. There was something indecent in the suggestion of Potiphar's wife—indecent as affecting herself and Joseph, and also as affecting these two and the husband. It is quite possible, however, that Joseph was not even tempted; for temptation is not in the object but in us. We are tempted only when we are inclined to do the thing which we are tempted to do. Joseph's mind was on something else.

Probably self-respect is the most essential element in character. But self-respect comes only through obedience to moral and spiritual laws; it does not come, as we sometimes think, as a reward, nor does the loss of self-respect come as a punishment. For there are moral and spiritual laws, just as there are physical laws. And so all the events that happened in Joseph's life came as a result of his character, his determination to maintain his self-respect, no matter at what cost.

What happened to Joseph by reason of his firmness in Potiphar's home? To what extent was Joseph's wisdom due to his faith in God? Why did Joseph wish to "test" his brothers? What events may hang on our decisions nowadays? Discuss the question. Would it be easy or hard for Joseph to forgive his brothers? Why is it necessary for us to forgive those who may have done us wrong? Suppose Joseph had yielded in that first case, what difference to us?

"We admire his genius, his patience, his faith, his brilliant administrative ability, but more attractive than all else is the warm heart of the man which beats beneath the royal robes, and his Christ-like spirit of forgiveness."

The Book of Life, Vol. II., page 103.

Second Sunday, May 14, 1933

Mothers' Day

Third Sunday, May 21, 1933

Lesson 17. Moses.

Text: Sunday School Lessons, No. 17.

Objective: To show that Moses' birth and early training were in preparation for the wonderful life of service for God and His chosen people. "God moves in a mysterious way His wonders to perform."

References: Exodus 2. (See also Acts 7:20-50.)

Suggestive Outline:

- I. A statement by way of review covering Israel's going to Egypt.
 - II. Israel in Egypt.
 - a. Israel's treatment during Joseph's life. (See Gen. 48:1-10, 24-28.)
 - b. Growth of the Israelites while in Egypt. (Compare Gen. 46:27 with Numbers 1:46.)
 - c. The time the Israelites were in Egypt. (See Exodus 12:40.)
 - III. Moses' birth and early life.
 - IV. Moses' Flight from Egypt. Cause.
 - V. The length of time Moses was with Egyptians. (See Acts 7:23.)
- Lesson Enrichment: (See "Studying Bible Characters," by Oliver C. Dalby, in *The Instructor*, Vol. 65, pp. 247-250).

The story of Moses, like the story of Joseph, is best studied in the Bible. Only, in this case there must be selection, omissions, and to some extent rearrangement. An effort should be made to get the class to read at least parts of the story as it is told in the original form. This can be done

by making assignments to individual members, with care that the inclinations of the boys and girls are considered. The Bible contains the greatest literature in the world, as well as some of the greatest truths.

The story of the finding of Moses (Exodus 2:1-10) never grows old. It is one of the most interesting and instructive we can read, and in the Bible language it is beautifully told. Then there is the story of Moses' career as the son of a king. This is found in Exodus 2: 11-14. After that we have Moses as a shepherd on the "pasture land of Midian" (Ex. 2:15-25).

The children of Israel were in sore straits at this time. They were in bondage; they were slaves. There was a distressing need for a deliverer, a great leader. And this leader, this deliverer, came in the person of Moses.

One is struck here with the Hand of God in the shaping of history. Usually we cannot see that Hand till it is pointed out to us. In the story of Moses the fingerpost is made clear to the reader. The biblical writer takes us behind the scenes, so to speak, and shows us what is going on back of the stage where the actors are. The mother of Moses hides the child, but watches to see who finds it. The princess discovers it and orders it taken to her home. Thus Moses has the best advantages offered to the sons of kings, and at the same time grows up under the tutelage of his own mother. The invisible Hand shifts the scenes with a definite end in view, but the end is not known to any mortal.

Does God do that now? What is the proper attitude of mind to maintain, so that He may work through us?

Fourth Sunday, May 28, 1933

Lesson 18. Moses (Continued).

Text: Sunday School Lessons, No. 18.

Reference: Exodus 3, 4, 5, 6.

Objective: To show how the training of Moses provided the three essentials necessary in a well rounded life.

Note: "The education of Moses for life was in three courses—with his mother; with the professors of Egypt, and then alone while with the sheep on the plains of Midian. His mother taught him love and patriotism; the professors, science, art, literature, languages, and court manners; the desert took him back to the original sources—his tutor was God. His

mother had trained his heart, the teachers of Egypt his mental powers, while God awakened his spiritual life." (From *Outlines in Religious Education—Old Testament*, page 90.)

Suggestive Lesson Arrangement:

I. Moses' Life With Jethro.

Who were the Midianites? (See Gen. 25:1-4 and I Chronicles 1:32-33.)

II. The Burning Bush and the Call of Moses.

a. His excuse.

b. The call of Aaron. (Exodus 4:14-15. See also Hebrews 5:4.)

III. The reception of Moses and Aaron by the Israelites.

IV. Moses and Aaron before the Pharaoh.

Lesson Enrichment: (See "Studying Bible Characters," by Oliver C. Dalby, in *The Instructor*, April, 1930, Vol. 65, pp. 250, 251.)

Children can better understand the three-fold education of Moses, which prepared him for leadership among his people, if they are led to see how this sort of thing happens in their own life history. The home, the school and Nature and God—these are the great teachers of mankind in all ages; but they are our teachers, too.

First, what do we learn in the home from our fathers and mothers? Try to decide the particular qualities that one acquires in the home. Among these are: Love, kindness, charity and forgiveness, patience, faith in the unseen. This is mostly the training of the heart.

Second, in what way does this training in the home differ from that which is given by the school? Is arithmetic a matter of the head or the heart? Reading? Writing? Geography? Drawing? Penmanship?

Third, what qualities do we develop from coming in contact with Nature? What are the differences between contact with Nature and contact with city life generally? Have you observed any difference between being on a high mountain and being in a valley? What is that difference? Can you tell why it was that Joseph Smith went into a grove to pray? That the visions of John the Baptist, of Peter, James, and John took place in the open? That the plates of the Book of Mormon were shown in the woods to the Three Witnesses?

For what duties in life does the school help to prepare us? The home life? The great out-of-doors? A study of religion? Which could one do the best without—if one had to?

In what way did Moses' education in the Egyptian schools prepare him for his great work? In what way did the teachings of his mother? What, evidently, did she teach him, to judge by what he did afterwards? Why do you think he had so strong a love for his people, in spite of his new environment?

DOES AMERICA REALLY THINK ONLY OF BEER?

"Are we to believe that beer is the life-blood of America?"

"Is it true that the reopening of breweries and saloons is America's highest ideal?"

"The people asked for bread. Is the answer, 'Beer'?"

"Does the full dinner-pail mean a full pail of suds?"

"We don't believe that the people of this nation have become wholly beer-minded. We don't believe that the people's thoughts are centered on the brewery vat so much as on the factory bench. We do not believe that the people have faith in the doctrine that our nation can drink itself into prosperity."—"The American Issue."



Church History

General Board Committee:

Adam S. Bennion, Chairman;
J. Percy Goddard, Vice Chairman

- III. The Black Crickets.
- The promising crops.
 - The crickets arrive.
 - The crops threatened.
 - The human fighters fail.
 - God sends deliverance.

Lesson Enrichment:

LESSONS FOR MAY

Ages 10 and 11

First Sunday, May 7, 1933

Lesson 63. The Sea Gulls Save the Crops.

Text: Leaflet, No. 63.

Supplementary References: *Essentials in Church History*, Smith, pp. 467-469; *History of Utah*, Whitney, pp. 377-379; *Life of Brigham Young*, Tullidge, pp. 201-202; *A Comprehensive History of the Church*, Roberts, Vol. 3, pp. 329-335; *One Hundred Years of Mormonism*, Evans, pp. 455; *Heart of Mormonism*, Evans, pp. 446-47.

Objective: To show that when the Saints relied upon the Lord, He came to their aid.

Organization of Material:

- The first Winter in the Valley.
 - Different groups arrive.
 - Brigham Young returns.
 - More than two thousand left in valley.
- Various reports of first winter.
 - Wilford Woodruff's statements.
 - Winter breaks in January.
 - Number of acres planted, etc.
 - Statements of Brigham Young.
 - What Levi Edgar Young says.
 - Sister Rebecca Riter's story.
 - The people make adobe houses.

"The Cricket War"

Regarding the Crickets, Roberts in *A Comprehensive History of the Church*, pages 331-32, says: "Meantime March and April passed, and May came on. The colonists noted with joy that their grain which sprouted early promised a strong and healthy growth. Its color was rich, it stood well, and barring frosts, late and early, the harvest would be a bounteous one. But before May passed an unlooked for pest made its appearance. The Pioneers when entering the valley, it will be remembered, noted that in the foot hills there were great numbers of large, black crickets, which then excited but a passing remark. Now, however, in the month of May, they came swarming from the foot hills literally by millions, and descended upon the new-made fields of grain. They devoured all before them as they came to it. Their appetite never abated. They were cutting and grinding day and night, leaving the fields bare and brown behind them. There seemed to be no end to their numbers. *They could not fly*, their only means of locomotion was by clumsily hopping a scant foot at a time—hence, once in the fields, the difficulty of getting them out; and they came in myriads, increasing daily. Holes were dug and for the radius of a rod the pests were surrounded by women and children, and driven into them and buried—

bushels of them at a time; and this was repeated again and again; but what was the use? This method seemed not to affect the numbers of the pests. Then the men plowed ditches around the wheat fields, turned in the water and drove the black vermin into the running streams and thus carried them from the fields and destroyed them by hundreds of thousands—all to no purpose; as many as ever seemed to remain, and more were daily swarming from the hills. Fire was tried, but to no better purpose. Man's ingenuity was baffled. He might as well try to sweep back the rising tide of the ocean with a broom as prevail against these swarming pests by the methods tried.

"Insignificant, these inch or inch and a half long insects separately, but in millions, terrible. The incident illustrates the formidableness of mere numbers. Since the days of Egypt's curse of locusts there was probably nothing like it. The failure to destroy these pests spelled famine to those first settlers of Salt Lake Valley. It meant starvation to the companies of thousands of women and children then en route across the plains.

"Small wonder if the hearts of the colonists failed them. They looked at each other in helpless astonishment. They were beaten. That is something awful for strong men to admit, especially when beaten by units so insignificant. Meantime the ceaseless gnawing of the ruthless and insatiable invader went on. The brown patches of the wheat fields grew larger. Soon all would be bare and brown, and hope of food and life would disappear with the recently green wheat fields.

The Miraculous Deliverance

"Then the miraculous happened. I say it deliberately, the miraculous happened, as men commonly view the miraculous. There was heard the shrill, half scream, half plaintive cry of some sea gulls hovering over the

wheat fields. Presently they light and begin devouring the crickets. Others come—thousands of them—from over the lake. The upper feathers of the gulls' wings are tinted with a delicate grey, and some of the flight feathers, primaries, to be exact, are marked with black, but the prevailing color is white; and as they came upon the new wheat fields, stretched upward and then gracefully folded their wings and began devouring the devourers. To the cricket-vexed colonists they seemed like white-winged angels of deliverance—these gulls. They were tireless in their destructive—nay, their saving work. It was noted that when they were glutted with crickets they would go to the streams, drink, vomit and return again to the slaughter. And so it continued, day after day, until the plague was stayed, and the crops of the Pioneers saved.

"Is it matter for wonder that the lake sea gulls were held as sacred by the early Utah settlers, and that later they were protected by legislative enactments."

On Wednesday, October 1, 1913, a beautiful monument was unveiled on the Temple Grounds in honor of the Sacred Sea Gulls. On this point Roberts says, "The Sea Gull monument which commemorates the Cricket and Gull incident narrated in the text of this chapter is the work of Mahonri M. Young, a grandson of the great Pioneer, Brigham Young. Mr. Young studied abroad. The granite base of the monument, weighing twenty tons, rests upon a concrete foundation surrounded by a miniature fish moat fed from a fountain. From the base rises a round column of granite fifteen feet high surmounted by a granite globe.

"Two sea gulls of bronze rest upon the granite ball. The birds weigh about 500 pounds and the stretch of the wings, from tip to tip, eight feet." Descriptions of the tablets on the four sides of the base are found on page 354-355.

Application: When the Lord sees his righteous children in great need, depending upon him in their hour of trial, He never fails to come to their aid. It may even be miraculously, as in the case of the gulls.

Second Sunday, May 14, 1933

Mothers' Day

Third Sunday, May 21, 1933

Lesson 64. Brigham Young Leads Out the Second Time.

Text: Leaflet, No. 64.

Supplementary References: *Essentials in Church History*, Smith, pp. 464-67; *Life of Brigham Young*, Tullidge, pp. 189-191; *A Comprehensive History of the Church*, Roberts, pp. 318-320; *From Kirtland to Salt Lake City*, Little, pp. 174-184; *History of Utah*, Whitney, pp. 382-384; *Historical Record*, Jensen, pp. 900-905; *Life Sketches of Aurelia Spencer Rogers*.

Objective: To help us appreciate the hardships which our forefathers endured for our sake.

Organization of Material:

- I. Winter Quarters, 1847-48.
 - a. Flour scarce.
 - b. Orson Spencer's family.
 - c. Ellen Spencer.
 - d. Aurelia Spencer.
 - e. Letter from Father.
 - f. Brigham Young writes Orson Spencer.
- II. The Companies of 1848.
 - a. Brigham Young's blessings.
 - b. The aid given the Indians.
 - c. The size of the groups.
 - d. The three leaders.
 - e. The time and place of leaving.
- III. Traveling Experiences.
 - a. Terrors of a stampede.
 - b. Furious rain and wind storms.
 - c. The trip through the mountains.
 - d. Reach the valley.

Lesson Enrichment:

In each pioneer company that

crossed the plains, expert hunters were chosen to supply the camps with meat. From various journals we read of "Exciting buffalo hunts," and of the tens and hundreds of thousands of these wild animals roaming over the country east of the Rockies. Many and many a time the pioneers had to remain in camp and guard their animals while a huge herd of buffalo crossed the trail. Heber C. Kimball and other writers have given us a glimpse of these animals. But, possibly, E. A. Brininstool in his famous border history, "Fighting Red Cloud's Warriors," pictures us the best scenes.

Brininstool says, "Of the vast numbers of these great animals on the Western plains between 1850 and 1883—when the last big herd was practically exterminated, statisticians differ, but in the year 1850 it is safe to state that there were in the neighborhood of 50,000,000 buffalo ranging between Manitoba and the staked plains of Texas. Their numbers were literally innumerable. So vast were they that the first trains on the Union Pacific Railroad (1869) were often obliged to stop until the immense herd had crossed their tracks.

"In 1871 it was not uncommon to see herds of buffalo from 20 to 50 miles in width. That same year Colonel Richard Irving Dodge, an army officer of over 30 years' experience in Indian warfare, drove in a light wagon along the Arkansas river from Walnut Creek to Pawnee Fork, through one herd of buffalo not less than 25 miles wide and extending north and south as far as the eye could reach.

"It was when the Union Pacific Railroad was being built, in 1869-70 that the real slaughter of the buffalo began. Thousands of men flocked to the plains to enter this new and novel industry, and so countless were the hides which were thrown upon the market that the price dwindled from \$4 and \$5 each to as low as \$1.

"At one time 40,000 buffalo hides

were stacked in a corral at Dodge City, Kan., awaiting shipment. The hide hunters took only the skin, leaving the carcass to rot, while thousands of men—he it said to their disgrace—slaughtered buffalo for the mere wanton pleasure of killing.

"Statistics from the railroads for the years 1872-73-74, three years, show over three million and a half hides shipped east. During the same period the Indians killed but 390,000. One hunter in Ford County, Kan., is credited with having killed 120 buffalo at one stand in 50 minutes, and in 35 days to have slain 2,173. Another Dodge City man says he killed 1,500 in 7 days, and that his greatest slaughter was 250 in a single day. He employed 15 skinners whose sole duty was to follow him up with wagons and remove the hides as fast as he killed the animals." Thus were the southern plains swept of their buffalo.

"The great northern herd went the same way. In 1882 it was estimated that there were 1,000,000 alive in this herd. But there were at least 5,000 white hunters in the field shooting and slaughtering the beasts at every point. Then came 1883. Thousands of men grabbed rifles and took to the field. Such a merciless war of extermination was never known in a civilized land.

"The final chapter in the orgy of killing may be summarized in one fact. In 1884 the Northern Pacific Railroad carried one scanty carload of buffalo hides east—the last it ever carried. *The day of the Buffalo was over forever!*"

The compiler of this *Instructor* material can remember when "Buffalo Robes" were common possessions here in Utah; and at one time when

CONCERT RECITATION

(4th Verse, "Come, Come, Ye Saints,")

And should we die before our journey's through,

Happy day! all is well!

We then are free from toil and sorrow too;

With the just we shall dwell!

But if our lives are spared again

To see the Saints, their rest obtain,

O how we'll make this chorus swell—

All is well! All is well!

he had to dress-up like a tramp on the stage, his whiskers and beard were made from part of a robe.

Buffalo Bill states that he supplied 4,280 buffalo to the railroad builders, coming to Utah during the 18 months he was

their hunter. (1868-69).

Application: Let the fortitude with which the pioneers endured hardships teach us to bear disappointments uncomplainingly.

Fourth Sunday, May 28, 1933

Lesson 65. Towns Spring up in the Rockies.

Text: Leaflet, No. 65.

Supplementary References: *Essentials in Church History*, Smith, pp. 469-475, 565-574; *Founding of Utah*, Young, pp. 176-191 (get this book if possible); *History of Utah*, Whitney, Vol. I, pp. 389-420; Vol. II, pp. 529-695; *History of Utah*, Bancroft, pp. 305-320, 693-695; see the recent history called *Utah* by J. Cecil Alter, 1932, pp. 83-90. This is very good. See any other journal for this early period.

Objective: To let us see the debt of gratitude we owe to our early pioneer fathers.

Organization of Material:

I. Early Settlements:

- a. Salt Lake Valley first, 1847.
- b. Davis county second, 1847.
- c. Weber county, 1848.
- d. Provo, Manti, Tooele, 1849.
- e. Cache Valley, 1856.

II. What students and teachers should do.

Give history of your own or some other Mormon town of chief interest.

Lesson Enrichment: Dr. Goodwin of the California University in his

book, "Trans-Mississippi West" declares, "Salt Lake City or the City of the Great Salt Lake, as it was called up to the time of its incorporation in 1851, was laid out on a magnificent scale. The streets ran at right angles and were a hundred thirty-two feet wide with sidewalks twenty feet in width. The blocks were six hundred and sixty feet square and were divided into eight lots, each containing an acre and a quarter of ground. A city ordinance provided that each house should be placed back twenty feet from the front line of the lot, the intervening space being reserved for shrubbery and trees. Upon the square reserved for the public buildings, an immense shed was erected which would accommodate three thousand people. It was called the Bowery and was used as a place of worship until the construction of the temple (and tabernacle). The houses were built of adobe or sun-dried brick, principally, making a very neat appearance and proving warm and comfortable during the winter months. As early as 1850, however, the wisdom of Brigham Young and his followers in selecting the location for the city was evident."

Stansbury, a government engineer arriving in Utah in 1849, enthusiastically wrote, "The irrigation canals which flow before every door, furnish abundance of water for the nourishment of shade trees, and the open space between each building, and the pavement before it, when planted with shrubbery and adorned with

flowers, will make this one of the most lovely spots between the Mississippi and the Pacific."

Quoting Goodwin again, we learn, "By April, 1852 (five brief years after the Pioneers arrived), Young was able to announce that two potteries were in operation in the city besides a nail factory, a wooden bowl factory, and many grist and saw mills. A small woolen factory was also under construction. Thrift, industry, and cooperation were Mormon characteristics."

Now from Stansbury again: "An unfailing stream of pure sweet water flowed through the city and by an ingenious mode of irrigation, is made to traverse each side of the street, whence it is led into each garden spot, spreading life, verdure and beauty over what was heretofore a barren waste.—The public works have been the means of giving many an influential business man his start in life.—Land belonged to the Lord, and his Saints were to use so much as each can work profitably.—The accomplishment of this thing indicated organization; the commanding genius of it all was Brigham Young. He did the planning and the direction. He supported the weak, warned the negligent, chastized the indolent, and encouraged and rewarded the industrious."

Application: Through many well directed questions lead the students to see that they also are "Town Builders," being the mayors and governors of tomorrow.

A Gay Cavalier

By Camille C. Nuffer

Spring! that gay cavalier
Is tripping through meadows today.
Bringing to earth, new life and cheer,
Strewing happiness o'er his way.

A merry magician is he,
For each little bud so grey,

Springs into growth at his touch,
And dons her trimmings gay.

Spring! that gay cavalier.
Is stalking abroad the earth,
Singing a song of cheer.
Proclaiming new life and birth.



Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by
Florence Horne Smith, Lucy Gedge Sperry
and Tessie Glauque

LESSONS FOR MAY

Ages 7, 8 and 9

First Sunday, May 7, 1933

Lesson 64. The Miracles of Elisha (A Picture Lesson).

It may be well to call the children's attention again to the awakening of life around us. What flowers have they seen in bloom? What trees are in blossom? What trees have their green leaves? What are the birds doing? What vegetables are ready for use? Which ones are being planted? What kind of garden is each child planting? Nature is completely changing her dress. Miracles are happening every day and right under our very windows. The trees, the plants, the animals are assisting our Father in Heaven to perform miracles.

A long time ago there was a Prophet called Elisha who assisted the Lord in performing many miracles. Let us look at the pictures which represent some of them and talk a little about some of the others.

Then show the pictures of as many of Elisha's miracles (which we have considered together) that you are able to obtain in your Bible Story Books and in the books suggested below.

The picture "Elisha Watching Elijah in the Chariot of Fire," is found in the Bible and Church History stories, page 162.

"Elisha and the Widow's Cruse of Oil" same book, page 165.

"Elisha and the Woman of Shun-

em"—*The Instructor*, January, 1930.

"Elisha Raises the Little Lad to Life"—

"Naaman's wife and the Little Captive Maid"—*The Instructor*, February, 1930, page 128.

Before the period is completed the children should be given an opportunity to repeat one or more of the memory gems used last month. They should also be given an opportunity to tell how they may work little miracles with themselves by always smiling and always believing that "God is in Heaven and all's well with the world."

Second Sunday, May 14, 1933

Mothers' Day

Third Sunday, May 21, 1933

Lesson 65. "Having Eyes They Saw Not."

Texts: II Kings 6:8-24; Sunday School Lessons, No. 65.

Objective: The Lord blesses and protects those who trust in Him.

Memory Gem and Concert Recitation: "And Elisha answered, Fear not: for they that be with us are more than they that be with them."

Songs:

"Dearest Children"—Sunday School Song Book.

"In the Sky Above Us"—Hollis Dann, Book I.

"Our Angels," D. S. S. Songs.

Organization of Material.

I. Elisha upsets the plans of the King of Syria.

a. The King comes to make war upon Israel.

- b. The army's hiding place is revealed by Elisha.
 - c. Elisha warns his king to avoid the Syrian camp.
 - d. The King of Israel obeys God's servant and is protected.
- II. The Syrian Army sent to take Elisha.
- a. First, a servant is sent to locate the Prophet.
 - b. The army comes by night. It surrounds the city where Elisha abides.
 - c. Elisha's servant is alarmed. The heavenly hosts are shown to him to calm him.
 - d. Elisha trusts in God.
- III. The soldiers are struck blind.
- a. At the request of Elisha.
 - b. The prophet, whom they sought, leads them to Samaria.
 - c. They discover their situation.
 - d. Their enemies send them home in peace.
- After they had given them food and drink.

Lesson Enrichment—Point of Contact: To help the children call to their minds the strange but effective ways in which the Lord has fought the battles of those who have trusted in Him, let us show them some pictures. Obtain a picture of the Fall of Jericho and remind them also of the story of "Gideon's Picture Warfare." Then show them the picture, "David Accepts Goliath Challenge" and let them tell about that battle. Then tell them about the battle in which the soldiers were struck dumb.

Application: During this lesson period the children have been told of how four different men trusted in God. Find out from them how they feel about trusting in God today? When they have a difficult errand to run or become frightened what may they do? If they happen to find themselves alone and darkness comes on and they need help what is a good thing to do?

Fourth Sunday, May 28, 1933

Lesson 66. Jonah Disobeys.

Text: Jonah I. Sunday School Lessons, No. 56.

Note: Professor C. H. Cornill in "The Prophets of Israel" in commenting upon the beauty of the story of Jonah, says, "I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, nor even speak of it, without the tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written and I should like to say to every one who approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground.'"

Objective: Disobedience is followed by punishment, sooner or later.

Memory Gem:

Obedient I must try to be
In all I am asked to do.
Heavenly Father is watching me,
To Him I must be true.

Songs: "Obedience"—Kindergarten and Primary Songs—Thomassen. "God is Always Near Me"—Progressive Song Book No. 1.

Pictures: Pictures of storms on the ocean.

Organization of Material:

- I. Jonah called to go to Nineveh.
 - a. His call came from the Lord.
 - b. He was to be the first foreign missionary.
 - c. He embarked for another port.
- II. A great storm arises.
 - a. The sailors pray to their gods for assistance.
 - b. Jonah is called up to pray.
 - c. The prophet of God is blamed for the trouble.
 - 1. Jonah is willing to take the blame.
 - 2. He requests that he be thrown overboard.

- d. The sailors try to care for Jonah and yet save themselves.

III. Jonah cast into the sea.

- a. By the frightened sailors.
- b. The Lord prepares a way to care for him.
- c. The storm ceases.

Lesson Enrichment—Point of Contact: One day Lola sat down on the damp lawn. The next day she sneezed and sneezed. What had happened to her? And why? When we wish to sit down out-of-doors, what is a good thing to do? When baby sister comes toddling along and goes to put her hand on the hot stove what do we do? Why? We are larger and older than she and we know that if we do certain things that are dangerous, we must pay some way. There was once a very fine man who hadn't quite learned that he must pay for his mistakes. His name was Jonah. The Lord called him to do some work for

him, but he decided he didn't wish to do it. So he tried to go away to a place where the Lord would not see him, etc.

Questions and Application: When Jonah went on board a ship to run away from the Lord, what happened to the waters of the ocean?

How did the sailors feel? What did they do? What did they ask Jonah to do? What had Jonah found out by now about the Lord? So whom did he blame for the trouble? What punishment did he ask for himself? (Next week we will find out how the Lord helped him because he was sorry.) Who sometimes punishes us for disobeying? How does it make us feel? While we are being punished that we may learn to do better, what might we decide to do next time? Which child do you feel is the stronger—the child who becomes cross when he is punished, or the child who tries to take his "medicine" like a man and vows he'll do better next time?

Thirty-Five Years Active Service in Sunday School Kindergarten Department

To love one's fellow-men—is to serve, and service is measured throughout the years. We have a few outstanding examples that have been made praiseworthy by the amount of untiring service certain individuals have been willing to give.

Sister Viola Jackson Kent born Apr. 4, 1879, daughter of Wm. Henry Jackson and Helen M. Jackson and oldest granddaughter of Apostle Marriner W. Merrill—is truly one of these shining examples.

For the past 35 years she has been an active teacher in the Kindergarten Department of our Sunday Schools in Benson Stake. During this time she has become the mother of nine children.

Besides her Sunday School work, Sister Kent has been a faithful worker in many other positions in the different organizations



Sister Kent

both in ward and stake capacities. She served as ward Primary president for twelve years, as ward President of Y. L. M. I. A. three years and seven years as Relief Society organist; was a member of both the Y. L. M. I. A. and Relief Society stake boards for long periods of time and held several other minor offices—always giving untiringly of her time and talent.

Quoting Sister Kent—she says: "In all my experience nothing has given me more real joy and satisfaction than the hours spent in Kindergarten work. Such true love and confidence cannot be found elsewhere and to me it's nearer heaven than any other place on earth. No parent or child owes me anything for my services, for I have had my pay in full every time I have attended class with my lesson work well prepared."

Sister Kent's oldest child, Dr. Melvin L. Kent, is now a stake Sunday School worker in the Maricopa stake and her youngest, now 13 years old, is the ward organist. Each child in its turn, with the exception of one, has held the position of ward organist. Such is the example and the far-reaching effect of one of our loving and devoted mothers and truly faithful Latter-day Saints.



Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

"Children divine those who love them; it is a gift of nature which we lose as we grow up."—Paul de Kock.

LESSONS FOR MAY

Ages 4, 5 and 6

First Sunday, May 7, 1933

In view of the fact that next Sunday is Mothers' Day and no class period is provided for, it is thought that a lesson featuring mother and our appreciation of her would be very appropriate on this day. Enrich the following story with pictures of mother and her many acts of unselfishness and devotion.

MOTHER KNOWS BEST

By William Henry Peterson

This is a story about forgetfulness.

Do you ever forget anything? When your mamma tells you to hang your clothes away, feed the cows, get some coal or give baby brother a drink of milk, do you ever forget and do something else? Ethel and Ralph forgot. This is the story of how it happened. Mrs. Anderson warned her children about going into the barn-yard. She knew the danger—but I must start from the beginning.

Ethel and Ralph Anderson lived on a big farm. In the farm yard were great work horses, standing with their heads over the fence; fine milch cows slowly chewing their cud, strutting turkeys, cackling geese, and clucking hens. The hens were watched over by a proud Leghorn rooster. Have you ever seen a White Leghorn rooster? He is conceited from the point of his strong beak to the end of his sweeping tail. He wants everything his own way. If he doesn't get it, he is ready to fight. No wonder Mrs. Anderson didn't want the children to go into the barn-yard.

"Shucks!" you think, "how can he fight? He hasn't a bayonet, a rifle, or a cannon." He

hasn't, but he is very well armed, however. When his sharp little eye begins to flash and his feathers to fluff, beware! That beak of his is harder than the hardest switch, and his spurs are as sharp as darning needles.

Mrs. Anderson had a big day's sewing to do. There was a pair of koveralls for Ralph and a little butterfly apron for Ethel to make. After breakfast she called her children to her and said: "Now, children, today mamma has a great deal of sewing to do. You must be good, play without quarreling, and mind, do not go into the barnyard. If the gate is opened, the chickens will get out and scratch up our garden, which papa has planted with so much care.

"If we close the gate, may we?" pleaded Ethel, who liked very much to sail boats on a big watering trough.

"You have plenty of room to play," answered mamma. "See what a big field we have! Besides, it is not safe in the barn-yard."

"We'll play in the sandbox," said Ralph.

"All right," agreed Ethel, but she stopped in the door, while Ralph scampered away, hat in hand.

"What is it?" asked mamma.

Ethel swallowed as if her mouth had been watering, looked shyly at the pantry and then said, "May we have a raisin cookie?"

"Certainly you may," answered mamma, giving her little girl a handful of cookies and a kiss besides. "Divide with Ralph," called mamma, but Ethel did not hear. She was a free-hearted girl, however, and eagerly shared her cookies with her brother.

What a good time the children had playing in the sand. They heaped it into piles, made railroad tracks, dug dungeons and put grasshoppers in them for prisoners, and last of all, they made a fence of sticks and strings. This was their pasture.

"You be the horse," cried Ethel.

Ralph stepped inside the little fence, dropped on his hands and knees, and pretended to be eating grass. While he was eating,

Ethel made a bridle of a stick and a string. To make her bridle was one thing, but to catch her horse was another. Ralph was pretending to be a wild horse, a real wild one, one that would bite, kick, and buck. He imagined himself a broncho, meaner than a mule, and just off the range. When Ethel approached, he tried to snort, kicked up his heels, and forgetting for a moment that horses cannot run on two legs, he jumped to his feet and dashed away at full speed. Ethel could not stand to see her favorite horse get away from her so she ran after it with all her might.

What a chase they had! Through the orchard, around the hayrake, through the swing, over the hammock, and straight for the barn-yard gate they raced. Of course the wild horse did not think about mamma's warning; neither did the pretended cowboy. Had Ethel not been such a little girl, and Ralph such a little boy, they would have remembered mamma's words.

In a moment the deed was done. Up went the catch, open flew the door, and in rushed the prancing horse! Ethel followed. She was so busy being a cowboy that she never thought until they were half way across the yard. Then both stopped, looked at each other, and then at the gate, as if they had thought of it at the same time. They took a step towards the gate, but stopped still in fear. Neither dared to go nearer. There, in front of them, stood that hard headed rooster, all armed for battle.

"Why didn't you shut the gate?" screamed Ethel.

Ralph looked disgusted. "Why didn't you, you were the last one through?"

"Yes, but you opened it," retorted Ethel.

Here the children's quarrel was cut short. Something dreadful was about to happen. They were in the very danger their mamma had warned them of.

"Mamma! mamma!" cried Ethel in fright.

Mamma was busily engaged in sewing. She was not thinking of any trouble at all. Her mind was on her sewing. As she sang softly to herself, she was startled by a terrible noise in the barn-yard. The turkeys were gobbling, the geese squawking, and the hens cackling!

"It's that hawk. It's after my spring chickens again," thought mamma. She left her work and hurried to the door. There was no hawk to be seen, but from the barn-yard gate rushed Ethel. She was screaming at the top of her voice, and holding her nose. It took mamma only a few moments to see what was wrong. Ethel's nose was bleeding. Mamma stopped the bleeding and then wanted to know how it happened.

Ethel was excited and nervous. After sev-

CONCERT RECITATION FOR MAY

Mother dear, my mother dear,
You are so good and true,
I know the angels sent you here,
May I grow to be like you.

eral sobs she managed to say: "It—it was—Ra—Ra—Ralph's f—f—fault."

Mamma did not stop for any explanations. She went in search of Ralph. When Ralph, who had been hiding behind the lilac bush, heard his mother call, he timidly answered.

"How did you hurt your sister?" demanded his mamma.

"I did not hurt her," was Ralph's determined answer.

Mamma looked at her son in doubt and then said, "Who did then?"

"We saw the rooster coming after us. I threw a cookie at it. The cookie went as straight as straight. It hit the old rooster square on the head. He stuck his wings down just like this." Here Ralph stuck his arm down stiff. "Then it gave a jump, and picked Ethel right on the nose."

"Well, well," said mamma, as she put one arm around Ethel and the other around Ralph, "help me close the gate and then try to remember what I tell you after this."

Songs for the Month:

"Dearest Names," Kindergarten and Primary Songs, Frances K. Thomassen.

"Mother's Love," Song Stories, Patty Hill.

"Love at Home," D. S. S. Songs.

Gem for the Month: Use the one suggested for the Concert Recitation. Present each child with a cut-out of a lady on which is written the concert recitation.

Second Sunday, May 14, 1933

Mothers' Day

Suggestions for Mother's Day Program poems:

If a boy loves his mother
And really wants to show it,
He will be as good as he can be
Surely then, she'll know it.

"I know the nicest lady

Of any anywhere:

It is my own dear mother

She's sitting over there."

(Points to his mother.)

"Hundreds of Stars in the Pretty Sky," from Best Poems by Best Authors, in the Library.

"It was a lovely thought of God
To let me have my mother,
And I tell you, I've looked and looked
There isn't such another."

MOTHER—AN ACROSTIC

*For six children each holding
a large letter*

Mother is always ready
To help a fellow out,
A mother's sure a dandy
Of that there is no doubt.

Our mothers are always willing
To do whate'er they can—
To help us in our play-time
Or for our work to plan.

To all mothers in all places
This day will we be given
We want to give them honor here
We know they're praised in Heaven.

Home is the throne for mother
And we will give her praise
And love the name of mother
On this and other days.

Each one here has a mother
And each will wish to say
That we are glad they're with us
On this bright Mothers' Day.

Remember, ever, mothers,
That though we're sometimes
wrong
We really would not grieve you—
Our love is ever strong."

Third Sunday, May 21, 1933

Lesson 76. The First Family.

Text: Gen. 1; 2; 3; 4:1-2. Pearl
of Great Price, Book of Moses 2; 3;
4; 5. *The Instructor* for May lessons.

Objective: God is pleased with
those who respect and care for His
creations.

Organization of material:

- I. Before The Earth's Creation.
 - a. We lived in Heaven.
 1. As spirits.
 2. Happy and busy there.

- II. God Creates the Earth.
 - a. He makes light and darkness.
 - b. He makes land and water.
 1. Fish for the sea.
 2. Animals and fowl for the earth.
 - c. He makes plants to grow.
 1. For food.
 2. For shelter.
- III. Man and Woman Are Created.
 - a. In God's image.
 - b. Man called Adam.
 - c. Woman called Eve.
 - d. Are given Garden of Eden.
A beautiful, productive place.
- IV. Adam and Eve Leave the Garden.
 - a. Make a new home.
 - b. Blessed with a baby.
 - c. More Heavenly Spirits are given bodies.

Lesson Enrichment—Point of Contact: When we look about us at the beautiful world, with the flowers that bloom, the stars that shine and the birds that sing for us, when we talk on the telephone and listen to voices from far off through the radio; when we push a button to turn on the electric light or ride in an automobile that needs no horses to pull it, do we realize that God, our Father in Heaven, has made them all? And that the most wonderful of all of His creations are the bodies that we have? Father in Heaven wants us to take good care of these bodies, because some day we will give them back to Him and He wants them to be better and stronger than when He gave them to us. He has given us the kind of food we should eat, the fresh air to breathe, refreshing sleep and loving parents and teachers to help us live as we should.

We are glad to be alive. The animals, birds and plants are glad to help make the world more lovely for us. Heavenly Father is glad when we appreciate and treat kindly all of His creations, even the beautiful churches and buildings that have been built for us.

Application: Talk with the chil-

dren about the care of their surroundings—the furniture in the home, the lawns and gardens outside, the property of others, the clothes that are provided for them, etc.

Talk about respect for each member of the family. How much happier we are because we have parents and brothers and sisters. How can we show our love and respect for them? Last Sunday was Mothers' Day. I think that it should have been Fathers' Day also. I think that every day in the year we should be loving and kind to our parents.

Fourth Sunday, May 28, 1933

Lesson 77. Noah And The Ark.

Text: Gen. 6:5-22; 7; 8; 9:1-17.
"Life Lessons for Little Ones," Second Year.

Objective: God promises peace and protection to those who obey His word.

Organization of material:

- I. The World at Noah's Time.
 - a. Wickedness prevailed.
 - b. Noah preached repentance.
 - c. Noah "walked with God."
- II. God Rewards Noah's Faithfulness.
 - a. Commands him to build an Ark.
To shelter himself and family.
 - b. Commands him to take animals also.
 1. Two of each kind.
 2. Fowls of the air.
 - c. Commands him to provide food for all.
Enough for a year.
 - d. Noah obeys.
- III. God Sends A Flood.
 - a. Rain falls for forty days and nights.
 - b. Earth is covered with water.
 1. All things die.

2. Wickedness is washed away.

3. Noah and family are safe.

IV. The Rainbow of Promise.

- a. The storm ceases.
 1. The dove finds dry land.
 2. Trees and flowers grow again.
- b. Noah leaves the Ark.
 1. He sees the rainbow.
 2. He talks with God.
- c. God promises protection and peace to those who obey Him.

Lesson Enrichment—Point of Contact: We wish to emphasize in the teaching of this lesson the blessings that come to those who are obedient. Noah was protected from the storm because of his faithful obedience to God's commands. He was blessed because he had been good and had tried to help those who were disobedient.

Talk with the children about obedience in the home. Mother and father are wiser than little people. They know the best way for us to live. They have promised Heavenly Father that they will take care of us and try to protect us from harm. If we listen to their wise warnings and obey them Heavenly Father will be pleased and give us His blessings.

The children may know of someone who has been disobedient and was punished, though it is best for the teacher to emphasize the blessings which come through obedience.

The rainbow in the sky is a beautiful symbol of God's promise to us.

Rest Exercise: Let the children represent a storm. Stand. Wave the arms forward to be the wind. Wave the arms slowly above the head to be the floating clouds. Drop the fingers to the floor to be the rain, slowly at first then faster and faster. Touch finger tips above the head to be the sun. Take hold of each others hands and hold them high above the head to be the rainbow.

WHY WORRY!



THE FUNNY BONE

"Joking and humor are pleasant and often of extreme utility."—Cicero.

Too Many Controls

"How many controls are there on your radio?"

"Three; my mother-in-law, my sister-in-law and my wife."

Pat Mixed

An Irishman got a job at a railway station. When the first train came in, however, he forgot the name of the station; so he called out: "Here ye are for where ye are going. All in there for here, come out."

Salesmen

Mike: "So you're a salesman, are you? What do you sell?"

Ike: "Salt."

Mike: "I'm a salt seller, too."

Ike: "Shake!"

Will and Won't

A ducky was struggling with a balky mule when a bystander said: "Mose, where's your will power?"

"Mah will power am right wid me, but you oughta see dis yer animal's won't power."

Modest

Tommy, ten years old, applied for a job as a grocery boy for the summer. The Grocer wanted a serious-minded youth, so he put Tommy to a little test.

"Well, my boy, what would you do with a million dollars?" he asked.

"Oh gee, I don't know—I wasn't expecting so much at the start."

Young Romance

A young undergraduate was being taken to task for having exceeded his leave by two days.

"Well," said the professor, "what have you to say for yourself?"

"I'm awfully sorry," replied the student. "I really couldn't get back before. I was detained by most important business."

"So you wanted two more days of grace, did you?"

"No, sir—of Gladys."

Suspicious

Teacher: "Are you sure this is a purely original composition?"

Bill: "Yes, ma'am; but you may find one or two of the words in the dictionary."

"Coming in Fine"

The doctor's little daughter had strayed in to his surgery, and was watching, wide-eyed, as he tested the heart and lungs of a patient. Suddenly she spoke:

"Getting any new stations, daddy?"

Ump-ta-ra-ra!

A well-known woman is a famous Mrs. Malaprop as regards her speech.

"And what in France," asked a friend, "did you enjoy the most, Mrs. —?"

"Well, I think," said the lady, "it was the French pheasants singing the Mayonnaise."

Motor Age

Little Oswald, four years old, was a precocious child of this motor age. He had just returned from Sunday School.

"Hello, my little man," Grandmother greeted him. "Can you tell Grammuvver the memory verse you learned today?"

"Yes," answered Oswald, brightly; "the Lord is my chauffeur, I shall not walk."

Who Says So?

Rastus: "Boy! When ah kisses mah wife she jes closes her eyes so tight."

Sambo (with enthusiasm): "Ah'll say she do."

Rastus: "What's dat?"

Sambo (not so enthusiastic): "Ah says, do she?"

Absent Minded

The mill foreman came upon two darkies walking slowly up the road, single file.

"Say, you, why ain't you worthless niggers working?"

"We're working, boss, sho' nuff. We're carrying this plank up to the mill."

"What plank? I don't see any plank."

"Well, fo' de lawd's sake, Abe! Ef we ain't gone an' forgot de plank!"

ANNOUNCEMENT



The little gift book "Mother-Heart of Gold," No. 7, by Theodore E. Curtis, is adopted and recommended by the Deseret Sunday School Union General Board to all L. D. S. Sunday Schools, as the official gift book for Mothers' Day (May 14), 1933.

This booklet needs no introduction. Its preceding numbers have gone into about 50,000 L. D. S. homes through the channels of our Sunday Schools.

Book 7, like the earlier issues, is new and original throughout. Samples will be sent upon request. Address, Theo. E. Curtis, 67 East South Temple, Salt Lake City, Utah.



A few of the many comments received, as to the merit of the work, follow:

By using your books * * * greater interest was created than ever before. * * * The many mothers appreciated this little love token more than any gift they have ever received in our Sunday School upon this wonderful Mothers' Day.—*Thomas L. Woodbury*, Chorister 18th Ward Choir.

This book is full of beauty.—*Dr. J. H. Paul*.

Your little book is much more desirable as a gift on Mothers' Day than flowers.—*Harrison R. Merrill*, Editor, *Improvement Era*.

In full sincerity, dear brother, I congratulate you upon this highly meritorious production. I hold you in high esteem for your consistent use of that heavenly gift in ministering to your fellow-beings. Every reader of your inspired lines is better for having read.—*Dr. James E. Talmage*.

Your little book is very popular. I hope it will continue from year to year.—General Superintendent of Sunday Schools, *David O. McKay*.

President Grant gave me your book for Xmas. It is very fine. You have the spirit of true poetry.—*President Rudger Clawson*.

Your booklet is a gem. The sentiments expressed in your verses are beautiful and the arrangement very artistic. I have greatly enjoyed reading it.—*President Anthony W. Ivins*.

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